

THE GUARD
OF THE
Tree of Life,
OR,
A Sacramental Discourse,

SHewing

A Christians } Priviledge, in approaching to God in
{ Ordinances.
Duty, in his Sacramentall approaches.
Danger, if he do not sanctifie God in
them.

By that Reverend and faithful Minister of
Jesus Christ, Dr. SAMUEL BOLTON,
late Master of Christ's Colledge in Cambridge.

1 Cor. 11.27. *Whosoever shall eat this bread: and
drink this Cup of the Lord unworthily, shall be guilty
of the body and blood of the Lord.*

Vers. 29. *Hee eateth and drinketh damnation to
himselfe, not discerning the Lord's body.*

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Great Job

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CLASSICAL PHILOSOPHY

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10. *Leucosia* (Leucosia) *leucostoma* (Fabricius) (Fig. 10)

19. *Leucosia* *leucostoma* *leucostoma* *leucostoma*

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10. *Leucosia* (Leucosia) *leucostoma* (Fabricius) (Fig. 10)

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TO MY
B E L O V E D
F R I E N D S ,

The Godly and Well-affected
of Saviours Southwark,
Grace and peace.

Beloved, I have written to you

It is now well nigh fowre
yeares since I was removed
from a loving, a very lo-
ving people in the City, and
fixed among you; the expresses of loue
which in this time I have received from
you, have put me on to think, what way I
mights again manifest my ingagements
to you: And considering with my self the
relation where in I stand, I could think of
no better way of acknowledgement thento

The Epistle Dedicatory.

impart something spirituall to you; and no better subject then this which is now presented to your view, nor could I think of a better time then this for the doing of it, when God in our blood shews us what a fearfull thing it is to be guilty of the blood of his Sonne. It is not unknown unto you, how greatly this place above many others, hath been guilty of the profanacion of this Ordinance of the Lords Supper; God hath discovered it to us, humbled us for it, shewed us the necessity, and graciously inclined your spirits to the desire of the reformation of it. In reference to which (through the countenance and assistance of you) my brother Minister and my self have adventured to set upon the work, being willing to put our selves to ~~no little trouble~~, if by that we might prevent a great deal of sinne. In this work (the searcher of hearts knows) we have ~~done~~ had no other design then to express our ~~have~~ Pastorall duties, and declare our Pastorall affection towards your souls: In short, to serve you in love: Probably we

The Epistle Dedicatory.

may meet with many obstacles in the carrying on this work; Indeed, it is that which is expected; nay, and that which we reckoned on before we entred on it. But if the work be Gods, he will either facilitate and make it easie for us, or give us spirits proportionably to the greatnesse of it; I say, he will either lessen the difficulties, or heighten our spirits to conflict and encounter with them.

There are two sorts of adversaries which we expect to meet withall: some that will say, we go too far, and other who will blame us that we go no further.

To them that think we have gone too far, I shall only say, that we hope we have not. ^{so} gone beyond Gods bounds; sure as God hath a purpose this Ordinance should be continued, so he hath a care also, that it ^{work} should be fenced from profanation in the continuance of it; and when a better way shall be discovered to us; wherein we ^{may} hold up the use of this Ordinance, ^{and} yet fence it (in the use of it) from ^{we} evident profanation, we are ready

The Epistle Dedicatory.

to listen to it, and be thankfull for it; in the mean, we do not see it our duty to hold up the use of this Ordinance; except there be some fence set up (all former fences being insufficient, and now broken down) to keep this Ordinance from manifest prophanation, unlesse you will say our Pastorall office doth, in the exercise of it, necessitate us to sinne: Much more might be said, if we saw it either requisite or convenient for an Epistle.

To those wher blame us we go no further, I must say, our designe hath bin rather to tempt on; by going their pace, then to discourage, by over-driving our little ones; I say it hath been our aim to cherish, not to quench; to draw out, not to suppress the graces of our people, and therefore have we desired to improve those graces which wee found, though weak, rather then to expect that which was not to be found. Our present Reformation, it is not the measure of our will, but of our power; it is not the utmost we desire,

THE EPISTLE DEDICATORY.

desir'd, but the remost we are able: And though it may seeme small to you, yet despise not the day of small things; though the house is not built, yet we rejoice the first stone is laid, and we could not chuse but bring it forth with shouting, Grace, Grace unto it, and Glory, Glory to the Lord. Babylon was not built in a day, neither is Sion; God carries on his works without us, as he doth his works within us, by degrees; the greatest fire was at first a spark, the tallest Oake at the first an Acorn, the strongest Christian had his infancie, and the greatest work of God it's mean beginnings. Would the corruptions of former times have suffered our godly Predecessours, to have left the work in that forwardnesse to us, in which, through Gods blessing, it may be left to them who shall succeed; possibly, nay, probably; the work might have beeene carried on to a greater heighth then now it can; That which is done wee desire to blesse God for it, and think

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it

The Epistle Dedicatory.

it our duty to cherish with our utmost
prayers and endeavours, In relation to
which these ensuing Sermons formerly
preached, are now printed, so which
work if they shall be any thing ser-
viceable, they have obtained the end of
him,

Who is not unwilling to
spend, and be spent
for you.

S. BOLTON.

A

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contained in the following Discourse.

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to wicked and unregenerate persons.

Imprimatur,
John Downham.

LEVIT. 10. 3.

Then Moses said unto Aaron, This is that the Lord spake, saying; I will be sanctified in them that come nigh me.

We are all here present met together at an Ordinance, and many of us have intended to go upon a further Ordinance.

And there is no man or woman who bath to do with any Ordinance of God, but bath to deal with God in it, he draws near to God, And God hath said he vwill be sanctified in all them that draw near to him; either he will be sanctified by you, in your active glorifying of him; or upon you, in your passive bearing his displeasure. There is never a one of you here present, but God will be sanctified and glorified in you this day. And 'tis my earnest desire that you may all actively glorifie God, that he may not passively glorifie himself upon you, and raise his glory out of the ruines of any of you.

I need not straine far back to finde you

3 The Wedding Supper, and

a coherence, the Verse before will afford us ;
And the first word of my Text bids me go
no further,

1 The occasion of these words.

There is, 2 The Preface to them.

3 The words themselves.

4 The effect of them.

1 The occasion of these vvords ; and
that vvas the untimely death of *Aarons*
two soones, their death gave birth to these
words. And a sentence it is, Not too dear,
if bought with the lives of thousands of
men. 2 The Preface to them. This is that
the Lord said ; why, where did the Lord
speak it ? Did he speak it to *Mosseonly* ?
or did he speak it to the Congregation also ?
we never read it was bookeyd before , *etiam
verbis*. Some think this punishment was all
the command they had ; but I cannot think
that God doth first punish, and thereupon
raise a Precept, but he first gives his Law,
then punishes the breach of it.

And the words declare there had been
some charge given, This is that the Lord
said, so that there was some charge. But
where was it ? Wee read not of it here.
Some say it vvas spoken, But not written ;
and this they would have to countenance
their *unwritten traditions*. Some will have
it in, *Exod. 19. 22.* *Let No Priest San-*
gifie

thifie themselves, left the Lord break in upon them. Others will have it in Levit. 8. 35. 36. *Keep the Lords Charge, that you die not.* Calvin will not have it referred to any particular place, but a generall charge, given at divers times, and now the present occasion brings it forth to particular application, to which I assent. 3 We have the words themselves, *I will be sanctified.* Why, what is that? Can God be sanctified of us? Indeed he sanctifies us, but how can wee sanctifie him?

God is sanctified *1 Actively.*
two wayes. *2 Passively.*

1 *Actively*, as 1 Pet. 3. 15, *Sanctifie the Lord in your hearts:* And thus God is sanctified, when we cherish and maintain high esteem of God in our hearts, when we do honour, esteem, and advance God in our hearts, and in our lives.

2 *Passively*, by punishing of offenders, *Sanctifica-*
Ezek. 28. 22, When I have executed my tie Dei, est
judgement on her; then shall I be sanctified pena pec-
in her. Jerome on this place saith, *The* ^{cantum.}
punishment of offenders, is the sanctificatio-
Jerome.
on of God; So you see it was in the Text,
God was sanctified on them, not by their
doing good, but by their suffering evil; not
Actively, but *Passively*: and in both
these

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these senses the words are to be read; I say the words are to be read in this disjunctive sense, I will be sanctified of all them that draw near to mee; that is, either actively, in glorifying me in the work; or passively, in glorifying my selfe upon the workman; if you do not sanctifie God in an Ordinance, hee will be sanctified upon you. 4. We have the effect of these words upon *Aaron*, it is said, it strucke him dumb; a dutifull dumbnesse; he was silent to *Yehovah*, hee held his peace; hee was dumb, and opened not his mouth, because it was Gods doing.

*Sicut audi-
ta voluntate Dei.
Calvin.
* Justo
Dei iudicio
extinctos
esse.*

Gods will being manifest, it chained up his tongue, he held his peace, thereby confessing, faith *Calvin*, * that they were slaine by the just judgement of God. His silence cleared God in his dealings. And what a power is there then in faith, and grace, to silence the soul in such a sad condition as this? The losse of his sons, his eldest sons, when young, and without posterity, in the first day of their ministration, in the sight of all the Congregation, and by so fearfull a judgement, fire from the Lord, and in the act of their sin, which some think was joyned with drunkennesse too, whereupon the prohibition against wine follows, ver. 9. so that the Congregation might suspect they

they went but from fire to fire, from a destruction by fire to a preservation in fire, from a temporall to an eternall burning? Yet in all this Moses having declared the authour, God; the cause, their sin; Aaron was dumb, and held his peace; it was not such a dumbnesse as Zachary had, that was *penal*, and unbelief struck him dumb; this was a spirituall dumbnesse, and faith struck him dumb; it did not so much suspend his tongue from speaking, as silence his heart from complaining, and made him quietly submit to Gods dealing.

Thus having at once shewed you both the parts of the Text, and cleared vwhat e-
ver had any appearing difficulty in it, vve Conclusi-
will now lay down the severall conclusions.
ons.

the Text affords us. 1. That they who have to do with any Ordinance of God, draw near to God. 2. That they who draw near to God in any Ordinance, must sanctifie God in it.

3. That if one do not Sanctifie God in an Ordinance, he will be Unsanctified upon me. We will speak a little of the first, which is an Introduction to those which follow.

Take they who have to do with any Ordinance of God, draw near to God. You see it is the language of the Spirit of God.

God here, that to have to do with any matter which concerns the worship and service of God, is, to draw near to God. And in other places it is call'd a *comming before God*, a *treading his Courts*, and approaching to God, a *meeting of God*; all which languages imply thus much, that vwho ever have to doe with God in any Ordinance, draw near to God. You *tread his Courts*, you *come into his presence*, you *approach unto God*, you *meet God*, you have *communion with God*; Nay, you have to do with Gods *name*; Gods *Ordinances* are part of his *Name*: Nay, you have to do with *God himselfe*. He that hath to do with any Ordinance, with any part of his Worship, hath to do with *God himselfe*. When you have to do with the Word, when you go to Prayer, when you have to do with the Sacraments, you have to do with *God himselfe* in them. What could the *Word* do, either in *commands* to engage us, in *promises* to comfort us, in *threatnings* to terrifie us, if we had not to do with God in them? What were *Prayer*, but a destracted seriousnesse, a religious madnesse, if we had not to deal with God in it? What were the *Sacraments*, but gaudy Pageants; nay, empty fantasies, beggerly elements, if vve had not

to deal with God in them?

It is God that we have to deal withall in Ordinances, that *beats* a glory; *caſt* a Majesty, and *puts an efficacy* into all the Ordinances we have to deal withall: It is he who makes the *promises* of the Word *rocks* of stay and support, that makes the *commands* of the Word full of *authority*, that makes the *threatnings* of the Word exceeding terrible: It is he that we have to deal withall, that makes a little *handfull* of water, a little *bit* of bread, and *cup* of wine, exceeding *glorious* and *efficacious*. What empty, what poor, what contemptible things would these be (and are to unbelieveing men) if wee had not to do with God in them? it is this God we have to do withall, that *caſt* a Majesty upon, and *puts* an *efficacie* into every *Ordinance*.

But we will passe over this. If they who have to do with any *Ordinance* of God, draw *neere to God*, then let mee put some things to you to judge of.

1. Judge then, if ever *Kingdome* vvas more *engaged* to God, then ours, who enjoy the *Ordinances*, by which wee draw neer to God. Hath he dealt thus with any Nation? What Nation under Heaven that enjoy the like *priviledges* of drawing neer

to God in Ordinances as we do? Well may we say in the words of the Psalmist, Psalm 65.5. *Blessed is the Nation which thou chosest and canst to approach unto thee, that they may dwell in thy Courts, we shall be satisfied with the goodness of thy House, even of thy holy Temple.*

2. And with blessing God for our owne priviledges, judge what cause we have to take up a lamentation for them that never enjoyed; and for them who have enjoyed, but are now deprived of this meanes of drawing neer to God.

3. Them who never enjoyed the Ordinances, who sit in darkness, and in the shadow of death, who never had a Christ, a Gospel discovered to them. Oh! pitie and pray for them, that the Word of the Lord might run and be glorified, that God wold enlarge the bounds of his Sanctuary, stretch forth the Curtains of his Tabernacle, that the eyes of Nations might be opened, that the fulness of the Gentiles might be brought in, and that they might flee to the Church as Doves into the windows, which is prophe-sied, *Isaiah 60.8.* And with them, Oh re-member that *ancient nation*, the *Jewes*, who have drawn neer to God in Ordinances, but now at distance with him, and even

set at further distance, by the use of those Ordinances, whereby formerly they drew neer, Oh remember them ! that that blood vwhich they imprecated upon themselves for a curse, may now be upon them for a blessing, that it may lie no longer upon their heads, but now be sprinkled upon their hearts, and be in veniam, vwhich hath been so long in vindictam ; that as it vvas said of the Gentiles, so it may now be said of the Jewes, *That unto them is granted repen- tance to life.*

2. And take up a mourning for them vwho have enjoyed the Ordinances, but now want them ; look into Germany, look into Ireland, nay look into many places in England, how many Pastours, who are driven away from their flocks, how many Shephards smitten, and the sheep scattered ? how many poore scattered flocks, vwho had the Manna fell at their tent doores, and their tents about the Tabernacle, who now have the Tabernacle removed, are without Word, vwithout Sacraments, without Ordinances, and are forced to wander from place to place, to gather of the bread of heaven, to enjoy the Ordinances whereby they may draw neer to God ?

3. Judge then, if it be not a vile thing,

to hinder and *disturb* the Saints in those things, whereby they draw neer to God, 1. Either by *depriving them of Ordinances*, and robbing them of the meanes. 2. Or by *corrupting* of the Ordinances to them, that they cannot enjoy them in that *purity* which God left them. In the first, the bread is *taken* from them: In the second, they give them *poison* with their bread; both these will have a *sad day* of reckoning.

4. See what's the reason the Saints are so much *taken* with Ordinances, because they *draw neer* to God in them; they look upon Ordinances as *Bridges* to give them a *passage* to God, as *Boats* to convey them into the *bosome* of Christ, as *meanes* to bring them into more *intimate communion* vwith their Father, therefore are they so much taken with them. When they go to the *Word*, they go as one goes to hear *news* of a friend; when they go to *pray*, they go to talk with a friend; when to *read*, they go to *reade a letter* from a friend; when to *receive*, they go to *sup* with a friend: they look upon Ordinances, as those things whereby they have to do vwith God, and therefore are Ordinances so precious. Indeed to them who have to do with *nothing* but *duty*, in *duty*, but *prayer*, in *prayer*, but

*Vehicula
Spiritus.*

bearing, in bearing, to them the Ordinances are dead, dry, and spiritlesse things ; but they who have to do with God in duty, they who have *communion* with God in Ordinances, to them Ordinances, are passing sweet and precious.

5. Judge what cause there is to keepe our hearts in a spiritual and holy frame; we have often to do with Ordinances, and when we have to do with Ordinances, we have to do with God, we draw neer to him. And therefore, what cause to get and keep our hearts in a holy temper, that we may ever be fit to close with God in them, and not have our hearts like *bad servantes*, to seek when we are to use them? The Apostle bids us *pray continually*, it is not meant, that we are ever to be upon our knees, ever in *settall* prayer, but seeing we are to pray so frequently, we are to get and keep our hearts in such an habituall frame and disposition, that they may be ever fit to *close* with God, when ever we are called out upon the duty.

Were wee but seldome to have to do with God, you might think there were no such need of keeping our hearts in frame; but seeing wee are to do with him *daily* who is so pure and holy a God, *Ob, what*

The Wedding Supper, and

manner of persons ought wee to be? How exactly should we walke? *Jeremy 7. 9, 10.* Will you steal and murther, and come and stand before me, in this house which is called by my Name, saith the Lord? so, will you walke loofly, live vainly, when you are to do with so holy a God every day. Oh let every man that calls upon the Name of the Lord, depart from iniquity. Let every one that holds up praying duties keep his heart in a praying frame: such a Christian is not worth a pin, who is onely good when he is on his knees, who thinks it sufficient to snatch up affections to serve the turn of a duty, and then to lay them aside as soon as the duty is over: hee is a Christian indeed, who prayes on his feet as well as on his knees, whose life is nothing else but a *reall prayer*; that if you looke into his heart, there is all his *desires* ingraven, his heart ever pants and breaths the same things he prayes; and if you look into his life, his life speaks the same language his lips do, his life is a *walking prayer*, many men are *one* upon their knees, *another* upon their feet, but he is the same, he walks with the same spirit, the same affections, the same desires and disposition: hee is the same man. It is

something

Something to pray, more to pray as a Christian, and more when you have prayed your prayers, to live your prayers: nay, to live those affections, those dispositions wherewith you prayed, to live as high as prayer. It is a shame to see, how we ~~slide~~ out of dutie into the world, and out of the world into dutie again; as if we were two contrary men, one upon our knees, and another on our feet; And therefore you shall see men to gather up some affections, some dispositions before they enter on a duty, and ~~put~~ themselves into another frame; but lay them aside as soon as ever they have done, these must onely serve to set a praying part, when that is done, then lay them aside; you have no more use of them, you must put on another spirit to go into the world withall. Christians, you have often to do with Ordinances, and had therefore need to keep your hearts in an Ordinance frame: he who keeps not close to God in practise, shall never keep close to God in prayer; distance in life breeds distance in duty. And what need of keeping up praying affections? What a shame to have our lives give our lips the lie, our practice be a confutation of our prayers? In our prayer to be warm, in our practice cold,

up in duty, down in life ? Oh learn to live as high as duty ! thou never prayest indeed, till thy practise come up as high as thy *prayers*, till thou loves *confessions*, and art humble, thou loves *petitions*, and art thirsty, and diligent for those things thou begs, till a man may reade by thy life that thou art one who desirest those things, which thou hast uttered with thy lips. Let this frame of spirit be in your *eye* to aim at, and in your *life* to endeavour after.----But I am too large, I intended this Doctrine only for the porch or entrance to the rest. To draw therefore up to the conclusion of it,

I. If it be so, that whoever hath to do with an Ordinance, hath to do with God in it, he draws neer to God ; let me then exhort you :

1. To a *conscientiable* use of Ordinances.

2. To *conscientiableness* in the use of them.

3. Let me exhort you to a *conscientiable* use of Ordinances, be more frequent in hearing, in praying, in receiving, &c.---I might say something to this last, viz. *Receiving*, the Apostle tells us, 1 Corin. 11: 26. *As often as we eat this bread, wee shew forth the Lords death* ; it implies a frequent

use of the Ordinance, more then once or twice a yeare, or once a quarter. Indeed the opportunities might be more frequent, if it were not for the coldnesse and deadnesse of our hearts. In the *Primitive* times of the Church, while the *blood* of Christ was *warm*, they had the Sacrament every day ; we have an uncontradicted authority, that they had it every *Lords day*. And as men *grew* colder, so the *distances* grew greater. Sure, were it not for the coldnes and deadnesse of our hearts, it might almost be our *daily bread*, at least we might enjoy a more frequent use of this Ordinance then we do: but as the Apostle saith, *as oft as you have opportunity do good* : so, as oft as you have the opportunity, take the occasions to meet God in his Ordinances.

1. By them you see you draw neer to God, you come into his presence, you have to do with Gods Name ; nay, you have to do with God himself.

2. By them God draws neer to you, he walks among the Candlesticks, he presents himselfe in his Ordinances, *Math. 28. 1.* and there he directs us to finde him, *Cant. 1. 7, 8.*

3. If we keep not up a consonable use of Ordinances, distance will grow between God

God and you : As the Water-man may lose more by the omission of one strokethen he is able to recover again by many; so may you lose more by the omission of one duty, then you are able to recover again by the *performance* of many, especially, if this omission hath arisen, 1. From neglect of God: 2. From carelesnesse: 3. From sleighting of the conuerses with God: 4. Or from the importunitiess and sollicitations of Satan and our corruptions: 5. Or from the blandishments of the world: If upon such grounds, little dost thou know what thou loosest by such an omission. If notwithstanding all endeavours, it be so hard to keep communion with God, what would it be, if we should cast up our Oats, and neglect it wholly? You see what a distance was bred between God and *Israel*, *Jeremy* 2. And what was the ground of it? Why, saith the Text, *My people have forgotten me, dayes without number*, they had no care to keep and cherish communion & acquaintance with him, and so distances were bred between God and them; neglect of duty breeds strangeness, strangeness distance, distance falling off. A good caveat in these days, vwhen so many do cry down duty, shall we look upon that as our *burthen*,

then ; which is our glory : our bondage, vwhich is our priviledges ? What is the hap-
piness of a glorified Saint, but onely that he
is alwayes under the *line* of love ever in the
contemplation, and converses vwith God ?
And shall that be thought our *burthen* here,
vwhich is our glory hereafter ? By this, first,
you come to see the face of God : secondly,
you have converses with him : thirdly, you
get nevv quicknings : fourthly, new en-
couragements : fifthly, fresh strength a-
gainst sinnes : sixthly, new supplies against
the temptations of *Satan* and the *world* :
seventhly, fresh strength to walke with
God : eighthly, armour against our lusts :
and this is enough to make us concio-
nable.

14. We know not how soon we may be
deprived of Ordinances ; vve have play'd
with the brests, and God might put them
up : we have sinn'd in the light, and God
might put out our light : How justly might
God remove his Candlesticks, let out his
Vineyard to other Husbandmen, and seeke
for other ground to sow the seed of his Or-
dinances upon, seeing the *ground* where it
hath been sowne hath brought forth so little
fruit, how deservedly might he suffer us to
wist and wadent to enjoy one of the dayes

*The Wedding Supper, and
of the Sonne of man which we have en-
joyed?*

But though God do not take away the Ordinances from us, yet bee may *take* us from the Ordinances, and that not onely by death, but in life it selfe, and a sad thought this will bring to thy soul, when conscience shall report to you, your former negligence in the use of Ordinances,

II. Let me exhort you not only to a *conscionable* use of Ordinances, but to *conscionableness* in the use of them ; be not onely *conscionable* to use them, but let your hearts be *vvrought* up to a *conscionableness* in the use of them. The *power* of the Word, the *terror* of the Law, the *fear* of *vvrat*, and the *hope* of reward, may put a man to do duty ; yea, and have power upon the spirit, and ingage the conscience to do duty : You see many that *dare not* but pray, and yet have *no heart* in prayer ; they have a *conscience* to do duty, but their hearts are not brought to any *conscienciousnesse* in the doing of it. A common work of God, may make men *conscionable* to do many duties, but nothing but the *Spirit and Grace* of Christ *vvill* work upon the heart to a *conscionableness* in the doings of them.

To this *conscionableness* in the perfor-
mance

mance of Ordinances, vwould I exhort you upon this ground, because you draw neer to God, have to do with him. And as in all, so in particular in this Ordinance of the Lords Supper.

1. Because otherwise ye get no good :
1. No good of grace, no improvement
of Holiness. 2. Nor no good of com-
fort. *Comfort* comes not in from the
bare *doing* of the duty, but from the
manner of doing, it is not the *issue* of
conscience to do, but of *conscionableness*
in the doing of them. All the *Sermons*
you have heard, all the *Prayers* you
have praied, all the *Sacraments* you have
received, though done *out of conscience*,
as you say, will not minister one dram
of true *comfort* to you upon your death-
beds, if your spirits have not beene
wrought up to a *conscionableness* in the
doing of them.

2. Because otherwise you provoke God;
to give him the carcase and out-side of du-
ty, and to withhold the *life and spirit* of
duty, is a provocation of God.

3. Because otherwise you will contract
much *guilt*, and bring much evil upon your
owne souls. This is sure, that Ordinances
used in an *unconscionable way*, They
give

to give Sarah further possession of us.
 3. They put much weight to our sinnes.
 4. They set our souls at further distance
 with God. 4. They ripen us to the
 great downfall, the great sin lies among
 such, 5. They make our conditions
 more irrecoverable. When a man comes
 to be Ordinance-proofe, prayer-proof,
 Sermon and Sacrament-proof, that
 none of these can enter and work upon
 him, he is out-growne the power of Or-
 dinances; that mans condition is very
 neer desperate.

There is nothing makes the condition of
 the soul more *desperate* and *unrecoverable*,
 then the use of Ordinances in a *formall* and
unconscionable way, when a man doth
harden under meanes of softening. When a
 mans sore runs under the plaster; nay,
 when the plaster increaseth the sore; when
 that which should draw us neer, sets us at
 further distance; this mans condition is
 dangerous. Scarce one of many are ever
 wrought upon. When once a man can hear
 and pray, and receive, and yet retaine his
 sinne too without disturbance, all this doth
 not trouble him; no yvapon will pierce
 him; no command, no threatening of the
 Word, no power of Ordinances can move
 him;

him : this man is in great danger to die in this condition. And the use of Ordinances in a formall way, brings men to such a condition. As the use of Physick in an ordinary way, doth take away the vworking of it ; so the use of Ordinances in a formall way, doth take of the edge, and blunt the power of working on the spirit ;

Well then, let me exhort you not onely to be conscientiable to use, but to a conscientiableness in the use of this Ordinance. And this lies in two things.

1. That you come with hearts habitually disposed : which lies also in two things :

1. To be brought out of a state of sin ;

1. The power. 2. Practice. 3. Love of all sin : for sin sets a distance between you and God in Ordinances, it pollutes an Ordinance, it indisposeth you for acceptance in it.

2. To be brought into a state of grace, to have your natures changed, not partially, but universally and spiritually, not onely to have new practises, but new principles. *Old things pass away, and all things become new.*

2. This conscientiableness in the use of Ordinances, it lies in this, That you come with hearts actually disposed, and that

that consists in two things, 1. Examination-
tion.

2. Excitation.

But of these I shall have occasion to speak larger in the following Discourse.

There is yet another branch of the exhortation.

If so be that whosoever hath to do with any Ordinance of God, hath to do with God in it : Oh ! then when ever you go to have to do with any ordinance, be sure you take Christ with you. There is a necessity

1. In regard of *Admission*.
of this, 2. In regard of *Assistance*.

3. In regard of *Acceptance*.

1: In regard of *Admission*, God is a consuming fire, and we are but dried stubble, there is no approaching of him but in Christ, in whom we may have access with boldness to the throne of grace ; God will not look pleasingly on you, if you come without Christ, here is no throne of grace without him ; without Christ it is rather a Bar or *Tribunal* of justice, then a *throne* of Grace. It is Christ who makes that which was a *Barre of justice*, a *bench of mercy*. In him we have admission, You go upon this Ordinance now, but go not in the strength of your preparations, but in

Ephes. 12.
Heb. 14.
14, 16.
Heb. 10.
12, 13.

the strength of Christ. Say, Lord, I come alone in the *Merits* of Christ, to partake of the *Merits* of the Lord Jesus. I come in the *blood* of Christ, to partake of the *blood* of the Lord Jesus. I have endeavoured to prepare and fit my selfe through thy grace, but I look not for admission through my preparations, but through the *blood* and mediation of Christ.

2. There is a necessity of Christ in regard of *Assistance*: You go upon Ordinances, but you have no strength to do them without Christ; who is sufficient for these things? You might as well be let to move Mountains, as to undertake Ordinances without the strength of Christ. *Without me ye can do nothing*, saith Christ, John 15. Without Union with him, without Communion with him; from him we must have both *operating* and *co-operating* strength, both *inherent* and *assistent* strength, otherwise though you have grace, yet *Quod amas requiris ipse dona- sis prius.* Chrysost. you will not be able to perform any work, nor exercise your owne graces. It is hee that must work all our workes in us and for us; the *inherent* work of grace within us, and the *required* works of duty for us. And blessed be that God, who hath given to us what he requireth of us, and hath

not onely made Precepts promises, but made promises performances.

3. There is a necessity of Christ in regard of acceptance. Our works, they are not onely impotent, but impure too, as they come from us. It is Christ that must put validity to them, and Christ that must put his own odours to them, Christ must put both his Spirit, and * merit to them, his Grace to work them, and his blood to owne them ; whatever comes from his Spirit, is presented through his merit.

Calvin.
 * Meritum me-
 um miseratio-
 Domini, non
 sum planè: me-
 riti inopsquam-

And here is a great comfort; thou look'ſt over thy performances, and canſt not ſee, ille inops mise- however God can accept them : ſo much rationum. Domi- deadneſſe, ſo little life, ſo much coldneſſe; ne memento ju- but God looks upon them, not as thine, ſtiti et tua ſolius, but as Chrifts, in whom not onely our per- ipsa enim eſt &c. Calv. mea, &c. Calv. ſons, but our performances are accepted. Institut. lib. 3. Christ gives us his Spirit, and Christ is c. 120. ſett. 3. willing to owne vwhat wee present by God looks not his Spirit, and God is vwilliug to owne on the works vwhat ever is presented to him by this of the Saints. Sonne.

In foro ſtricti Well then, thou haſt to do with the Ordin- juris, but in foro Evangelii. nances of God, by theſe thou draweſt neer to God ; but would you be admitted into the presence of God ? Would you have God to hold out a golden Scepter to you ?

Would

would you have grace and assistance to perform the work? Would you have acceptance when the work is done? Oh get Christ to goe along with you! And thus much for the first Doctrine, which is an introduction to the second.

That they who draw neer to God in any Ordinance, must sanctifie God in it.

In prosecution of which, we shall do three things: we will shew,

1. *What it is to sanctifie God in an Ordinance.*

2. *How we must sanctifie God in an Ordinance.*

3. *Why we must sanctifie God in an Ordinance.* And so to application.

1. *What it is to sanctifie God in an Ordinance.*

To the sanctifying of G O D in an Ordinance, there is something required,

1. *In the work.*

2. *In the workman.*

1. *The work*, and that is, that it be an Ordinance, such an one as he himselfe hath instituted and set up, otherwise vve cannot sanctifie God in it no more then the Papists in their blinde devotions and superstitions. These offer strange fire. As Gods Benediction doth not accompany any thing further

then 'tis an Ordinance of his, so our sanctification of God extends no further then to his own Ordinances, which he himself hath set up and ordained; in other things we ~~serve~~ if we serve him not, we dishonour him.

3. Something required in the workman. To say nothing here of the man requisite, which is, that he be in Christ: for that we take for granted; and to qualify such an one to this Ordinance: and in such an one there is something required in his head, something in his heart.

1. In his head, and that is; first, that he conceive aright of God: secondly, and that he conceive aright of the Ordinance. 1. That he conceive aright of God, that he hath a right knowledge of God, right conceptions of God in his Nature, in his Person, in his Attributes, Sonne. 2. Of his Ordinances, 1. In the nature of them, 2, The use of them, 3. The fruit and benefit of them.

2. Something in his heart; and that,

1. That he bring holy affections to it; every Ordinance of God requires the affections to be employed about it, and not only affections, but holy affections, such affections as do arise from a holy heart, there is the spring. Unsound professors

may sometime have some *flashing* in their degenerations, as you see Herod, who heard John Baptist joyfully; they may have some affections: 1. They are not *holy* affections. 2. Not such as arise from a principle, a spring within, there's no Root: 3. They are not orderly affections, they break out before knowledge, before faith. 4. They are not constant affections, but land-floods for a time. 5. They are not transforming affections, such as change the heart, and therefore such affections may be exercised, yet they leave a man as they found him, and such a man cannot sanctifie God in an Ordinance.

Secondly, there must not only be *holy* affections, but such as are *suitable* to the Ordinance and Work in hand. It is possible to have *holy* affections, stirred up in an Ordinance, and yet not sanctifie God in it, because these are not *suitable* to the Ordinance: *Nihil ad rem*, nothing to the work in hand; they suit not with the present Ordinance that God hath called the soul out upon, as I could shew you at large.

Thirdly, there must not only be *holy* affections and suitable affections, but those excited and stirred up. A man may have

holy affections, and such as are suitable to ~~the~~ Ordinance, as the Saints have in the frame of Grace, and yet not sanctifie God in an Ordinance, because not excited and stirred up; *Stir up the gift of God in thee*, saith the Apostle to *Timothy*, that is, excite and blow up the gifts and graces of God in thee.

^{*1 Tim. 1.6}

~~αναπονε~~

~~ποιει το~~

~~χαρισμα~~

~~το δε~~

~~signis. ig-~~

~~nam sopi-~~

~~tum & ig-~~

~~nam cinciri-~~

~~bus conditi-~~

~~tum folle-~~

~~aut flatu-~~

~~fuscuare,~~

~~ut rearde-~~

~~cat. Pasor.~~

When you are to do with God, you must stirre up those affections, and graces vwhich are vwithin you. And this requires a matter of pains; affections are not ever at hand; nor ever at command a man hath not his heart under lock and key. And therefore God in mercy considering and respecting our weaknesse, hath graciously allotted a time of preparation, before hee calls us forth upon the performance of any Ordinance, that so we might get our affections up, our hearts in tune. Once indeed vve reade, that men were called out upon an Ordinance, and vvere straitned in time to prepare themselves according to the preparation of the Sanctuary, as in *Hezekiahs* time. They had habituall preparation: but vwanting actuall, and in that case, the want of time, God pardoned it; but it vvas prayed for, it vvas sought for, and sought

^{2 Chron.}

^{30.18.19.}

sought for earnestly. But we reade another time, that God punished the want of this *actual* preparation, and stirring up their graces and affections, yea, and punished it severely, with the *weaknesse*, *sicknesse*, death of many of the Corinthians: For this cause many are sick, many are weake, many are fallen asleep; yea were they habitually prepared, 1 Cor. 11.30.

God takes it for a great *dishonour* to him, that we should come lightly on so great a work, to which all the affections we have, and all the affections we can stir up, are little enough. We had need call in for all the *strength* of grace; nay, all the *succours* in Christ, and all the *supplies* and aids of the Spirit, to the performance of it. By this you may gather, what it is to sanctifie God in an Ordinance.

22. How must wee sanctifie God in an Ordinance?

To sanctifie God in an Ordinance, there is required

1. Antecedent.

2. Concomitant

something

3. Subsequent.

1. *Something Antecedent*, or *before*.
2. *Something in the time*. 3. *Afterwards*.
These are generall, which belong to every particular Ordinance, as I could shew you at large.

When

In hearing the Word, there is something required before; as, *1. Meditation*, into what place, into whose presence, about what businesse we go. *2. Examination of*, 1. *Our sins*, that here we might have them slain by the sword of the Spirit, in the Ministry of the Word. 2. *Our graces*, that here we might have them strengthened and nourished by the spirituall food of our souls. 3. *Prayer* for the Minister, for the Congregation, our selves, that a blessing may be upon them.

- 2. *In the time* is required, 1. *Reverence*.
- 2. *Attention*. 3. *Submission of spirit, and Humility*. 4. *Faith*.
- 3. *Afterward, Prayer again*, which must be the *Alpha, and Omega*. 2. *Meditation*.
- 3. *Fruitfulness, and obedience*.

Prayer.

" **אָמֵן**

Exradice.

תְּהִלָּה
Ordinavit,
aciem di-
sposuit.

תְּהִלָּה

Exradice

תְּהִלָּה
Speculan-
do expe-
stavit; hinc

תְּהִלָּה

Speculator.

So for Prayer there is required. 1. Before Meditation, preparation. 2. In the time, Faith, fervencie, Humility, suitableness of spirit, enlarged desires. 3. Afterward such a deportment and demeanour, as is suitable to such who call upon God, as to depart from sinne, to apply our hearts to obedience, to expect the answer and returne of our Prayers, Psalm 5. 3, *In the morning I will direct my prayer, * and looke up.* There are two military words, hee would

not onely pray, but marshall up his prayers, put them in array ; and when he had done, he would be as a Spie upon a tower, to see whether he prevailed, whether he got the day.

But to passe these, and come to the Ordinance we are to enter upon, the Saerament : To sanctifie God in which, there is required, 1. Something before. 2. Something ^{Saera-} in the time ; and, 3. Something ^{ment,} after.

1. *Something before*, which may be laid down in these two heads.

1. *Habitnall*. 2. *Actnall*.

1. *Habitnall preparation*, which doth consist in the whole frame of grace, and sanctification. It is an Ordinance only for such who are Sanctified ; we are to have, 1. *A saving knowledge* of God, and of our selves. 2. *A lively Faith*. 3. *A true repentance*. 4. *Love*. 5. *Hunger and thirst after Christ* : this is a feast, and no coming without a stomach. 6. *Thankfulness*.

2. *Actnall preparation*, and that consists in the actual stirring up, and exciting of those graces which are in you. There must be a new exciting of faith, a new exercise of repentance, the latitude and extent whereof, is for all sinne ; but especially for those sins which you have committed since the

the last time you renewed your Covenant with God, in this Ordinance. So a stirring up of our love, affections, our desires, hunger, thirst. This he required before, vvhich because it is so largely treated upon, by many learned and godly Divines, I shall purposelie wave any further treaty of it, referring you in this point, to what they have so largely written.

Passing this therefore, vve fall upon the second, which hath not been so frequently taught.

2. As there is something then required before, viz. Habituall and Actuall preparation: so secondly, there is something required in the time; and that is the exercises of Graces, and gracious dispositions. A man may be a sanctified person, and yet not sanctifie God in this Ordinance, if hee do not exercise those Graces, and gracious dispositions which God requireth here, and are suitable to the quality and nature of the Ordinance.

1. Now the first and great grace that here is to be exercised, is *Faith*. *Faith* is the great grace which gives admission unto this Ordinance, and faith is the great grace that is to be exercised, and to run thorow the use of it.

Concern-

Concerning which wee shall desire to unfold three things.

1. What act of Faith is here to be exercised?

2. Upon what object wee must exercise our Faith here?

3. For what benefits Faith must here be exercised?

For the first, viz. what act of Faith is here to be exercised? There are these two main acts of Faith. 1. An act of Recum-
bene : 2. An act of apprehension and ap-
plication of Christ. Both these may be ex-
ercised here, and to our spirituall benefit.

By the one we go over to Christ ; by the other we bring Christ over to us.

The first act of Faith gives us an interest *portat fir-*
in all the benefits of Christ, though as yet *mitatem*
the soul is not able to bring home to it selfe *adhesionis*,
the great *revenue* of mercy and grace, *non quie-*
which Christ hath purchased, and the soul *rationem*
hath an interest in. The second act of faith *intellectus*.
brings it all home. In the former, God Aquin.
makes Christ ours ; and we his ; in the la-
ter, we make him ours : Christ in his *blood*
and *merits*, Christ in his *grace* and *Spirit*.
Christ in all his *doings* and *sufferings* ; so
far as he is communicable to poor sinners.
Now there is not much difference between
these

these two acts. The difference is not in the nature and essence of the grace, both are faith, and saving faith; nor in the fruits and benefits, both give a man union and communion with Christ, &c. But the difference is in the *measures*, and degrees, in the comforts of it. To the first there goes a conviction of sin, a manifestation and clearing of the promise, a persuasion of the truth, fulnesse, freenessse, suitablenessse, and goodnessse of the promise. And upon all this here is a rolling, a resting upon Christ. And the latter is but a further degree, a bringing over or home all this to its own selfe, In the *former* *act*, the soul hath communion with all the benefits of Christ. It's such an act of Faith, as gives a soul union with the person, and that cannot be without communion with the privileges and benefits. In this latter, there is but a *clearer apprehension* of it. In the first, we go over to Christ: in the latter, we bring over Christ to us. In the former, we are apprehended of Christ; in the latter, we apprehend Christ.

Now, to the answer, what act of faith is here to be exercised? unto which I say, that that act of faith, which doth apprehend & apply Christ, is most suitable to this

Ord.

Ordinance of the Sacrament; hence is this called a *taking* of Christ, a receiving of Christ, a feeding upon Christ, *eating* of flesh, and *drinking* his blood; all which shew, this act is most suitable to the Ordinance.

Here we have an *offer* of Christ, and this act is most suitable to *take* him, as offered. And the more strength we have to apply and bring Christ home; the more we feed on him, the more we are nourished, and built up.

But though this act of faith is most suitable to the Ordinance, yet we shut not out the other from the comfort and benefit of it. That which gives the soul *union* with Christ, doth give it *communion* with all the benefits of Christ, Christ and his benefits go together. Yet I could wish that every one who hath done this first *act* of faith, would work it up one degree higher, to apprehend and apply Christ in the promises of grace; seeing according to the measure of your faith, and feeding upon Christ, such is the measure of the benefit by Christ here. But however, be not discouraged; such as are *weak* in faith, will Christ receive. If he have a care that others shall not *reject* them for their weakness, but bid them

to receive them, much more will he himself receive them ; and whom he will receive, shall receive him.

If therefore thou art weake in applying faith, and thou canst not bring Christ over to thee, go thou over to Christ ; if thou canst not fully apprehend him, let him apprehend thee ; cast thy selfe into his arms ; by this act, set thy *seal* to Gods Truth, and expect here in this Ordinance, that God should put his *Seal* to thy heart, by assuring. So much for the first, what act of faith is here to be exercised. We come to the second.

2. Upon what *Object* must the act of faith to be terminated here? You must know there are many objects of faith in generall ; as God himself in the Unity of Essence, and Trinity of Persons, the *Word* of God, the *Promises* of God. But there is but one object of justifying Faith, and that is Christ, *God-man*, the Mediatour, To him give all the *Prophets* witnessse, that *whoever* believes in him, shall receive remission of sins. This is the object upon which the faith of *Adam* was terminated, the seed of the woman, and thereby was justified, and had his recovery after the fall. This is that object upon which the faith of *Abraham*, vho

Acts 10.13

Gen. 3.15.

Gen. 3.35.

was the Father of the *Faithfull*, was terminated, who saw his day, and rejoiced: it was not the believing of the *Promise* of seed, but in the *Promised* seed. To him also did the eyes of the *faithfull* look, under the Law, through the shadows and sacrifices, and vvere justified by Christ to be, as we are now by Christ exhibited.

And upon him must our *Faith* be terminated, not only in the first act of *faith* for justification, but also in the exercise of it in this Ordinance for the further assurance of justification, and increase of sanctification.

And let it not seem strange to you, we are not so much to deal with a *promise* here, as with the *thing promised*: nor to feed on a *promise* as upon *Christ* himself by *faith*; to eat his flesh, and drink his blood, *This is my body, &c.* *Christ* is the *meat* here for the hand of *Faith* to receive, the mouth of *faith* to eat, and he saith, *My flesh is meat indeed, and my blood is drink indeed.* You may *John 6.15,* make use of the *promises* here; the *Sacrament* is the *Seal* to every *promise* in the *Covenant*. But the *matter* of the *Sacrament* indeed, and that vwhereon wee are chiefly to feed, is *Christ* himself. *Christ* as he is laid out unto us in his *death* and *sufferings*, whereon feeding, wee get spiritual

Mar. 16.28
Corpus
Christi est
panulum

nourishment for grace, and death of sinne. The blood of Christ, like the waters appoyn-
ted for the triall of jealousy, hath a double
property, to kill, and to make fruitfull; to
kill our sins, and make our graces grow, to
rot our sins, and ripen our grace.

Well then, remember, that the great dish
thou feedest on at this Feast, be Christ him-
self. Thou canst not feed upon a promise,
untill thou first feed upon Christ; he doth
not onely give us title and interest in them,
but appetite to them. If thou feed on him,
thy stomach vwill be quicker to feed
on them: Nay, if thou feed on him,
thou feedest on all the promises, and hast
an interest in all the good of them, the sweet
of all the promises is tasted in Christ, all
the promises are folded up in Christ, and
thou canst not feed on him, but thou feed-
est on all, and hast the blessing of every one
in particular. The promises of justification,
sanctification, subduing of corruptions, in-
crease of grace, upholding in grace, interest
in glory. they are all of them folded up in
Christ, he is all.

The promise doth not, but Christ doth
justify, Christ doth sanctifie; you get no-
thing from the promise separate from
Christ, but all the good of the promise
comes

Christo
sublatu n-
bil restat in
sacramen-
tis, prater
inanis spe-
ctaculum.
Dav. in
Col.
Christus est
substantia
sacramen-
torum; &
eius opera-
tio est ipsa
vita sacra-
mentorum.

comes in by Christ, and therefore here terminate your faith. And so much for the second, upon what object we must terminate our faith. We come to the third.

For what benefit must Faith here be exercised?

First, faith must not be here acted for your *justification*; it is required you should be justified persons, have your sins forgiven before you come hither. Hee that comes hither under the guilt of sinne, goes away with more guilt, and his former guilt is doubled and confirmed on him. So that for this benefit, faith is not to be acted, as we shall shew hereafter.

Secondly, faith must not be here acted for *Regeneration*; It is required a man should be born again, be in the state of grace, sanctified, before hee come hither. Here is the *multiplying* of Grace, but no *begetting* of Grace. As in the miracle of *leaves*, there was no new bread created, but a multiplying of the bread they had: So here is no giving of grace where there is none, but a multiplying of grace where it is: where grace is, there it is increased, but it is not here begotten, A man may come to the Word, though he be graceless, because the Word is an Ordinance set up for

Mat. 14.19

Rom. 10.
14.

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the gathering of men, and begetting soules to Christ: but none are come to the Sacrament, but such as are begotten anew; the Sacrament is not the Font; it is not the place vwhere men are borne, but the table where men are nourished; it is not the seed of the new birth, but the meat of the new born; we must be born before we eat, bred before fed, begotten before nourished. If we come gracelesse hither, we shall go gracelesse away, and worse then we came.

In particular then:

I.

Faith must here be exercised for the further assurance of our justification. God hath cast down the soul by the Ministry of the Word, he hath discovered and revealed the promise, brought the soul over to the promise, upon which it rests, and is justified, and hither we come to be further assured of it. This was one end why the Sacrament was set up. We know the strongest are but weak in faith; there is no such assurance in the vworld, as to expell all doubts & fears, though to overcome them; but though they may be suspended in their actings for time, & well subdued and conquered, yet they are not altogether expell-ed; if they were, then were there no need of the Sacrament for this end, to confirm and

*Fides non
soluta, sed
vincit om-
nem dubi-
tationem.*

Daven.

*Fides po-
test habere
aliquem
modum du-
bitationis,
salva fide.*

and strengthen *faith*, and so one of the ends wherefore God set up this Ordinance, were in vain to that man. But I say there is no man so sure, but may be surer; there are degrees of *assurance* as well as *faith*, and so may we grow up in assurance as well as *faith*. And now for the further assurance of our justification, God to the Covenant of grace and mercy, wherein he promised the free pardon of sin, hath annexed the *Seal* of the Covenant, whereby we may be more assured.

Indeed here is no need of this in respect of God, our justification is sure with him; his *intention* is as good as his promise, his promise as his *oath*, his *Oath* as his seal. But it was Gods goodness to us, pitying the vweaknesse of our faith, hee stoopte below himselfe, and was not only content to give us his promise, but to confirm it with his *Oath*, the great seal of Heaven, and to all this to afford his Sacraments, to seal up all untroues, that we might have strong *assurance* and consolation, *Heb. 6. 18.* It was to this end, to assure us, who have such unbelieving hearts, that God gave word upon word, promise upon promise, oath to oath, seal to seal, heaping mountaine upon mountaine, and all to confirm our stag-

Heb. 6. 18.

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goring hearts. That we might be, strong in him, when weake in our selves, faithfull in him, when fearfull in our selves, stedfast in him, when we stagger in our selves.

¶ And how should we exercise faith here, and goe doubting away? how shall we go away trembling after all this confirmation? An oath among men is the end of all controversie, the concluding of all difference and disputes, and shall not Gods oath prevail thus much with you? Why do you suffer returne of feares and doubts after such a zeale? Wo be to us, if we will not beleewe God, no not upon his oath. Doest *Nec nobis, si nec juranti,* thou desire better security? Thou shalt never have it, thou canst not, if thou wouldest *Deo credi-* *mus. Aug.* come up to God, and take his security, how couldst thou doubt?

¶ 2. A second benefit for the compassing of which faith must be exercised, &c. is the increase of our graces, or perfecting of our sanctification. My brethren, we are weak in grace, you know how much infidelity, and how little faith; how much enmity, how little love, how much obstinacy, how little pliable conformity to his will, what a deale of formality, how little power, what hardnesse of heart, how little brokennesse of spirit for sin? &c. And being weak

in

In grace, there is a necessity that these graces should be nourished. As there is necessity of *daily bread*, for the nourishing and upholding of our bodies; so there is necessity of *spirituall food* for the nourishing of grace in our souls. And as there is necessity of our nourishment, so is there necessity our nourishment should come from Christ, hee is the staffe of nourishment. As in *naturall life* the same way wee are begotten, the same way we are nourished: so in *spirituall life*, Christ he is the *Breeder*, and so hee is the *Feeder* of grace in us; he is the *Begetter*, and hee is the *Nourisher*. From Christ wee have our *graces*, he is the *Fountain* from whose fulnesse wee receive grace for grace in our *Regeneration*, and he is the nourishment, of whose fulnesse we receive * grace to grace in our *sanctification*. Hence hee is called the *Bread of life*, not only because he begets life in dead men, but because he nourisheth and maintaineth life in living men. Hee is *panis spirituialis*, *spirituall bread*, in the Word to beget life; and *panis Sacramentatis*, Bread in the *Sacrament*, or *Sacramentall Bread*, to nourish and to maintain life begotten; and hereafter hee shall be *panis eternalis*, our daily bread in *Heaven*, to preserve us in holiness.

D 4

Eo modo
quo gene-
ramur, nu-
triamur.

* Gratiam
gratiae ac-
cumulatam.

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hinesse with happiness to all eternity. And as there is a *necessity* of nourishment, and nourishment by Christ, so Christ for this end, that we might be nourished: hath set up this Ordinance of the Sacrament, for the nourishment of the Saints in grace, for the *strengthening* of our *Faith*, to which it hath a proper influence, being the *Seal* of the Covenant, and for the *increasing* our sorrow and repentance, unto which it hath the like influence, being the representation of Christ wounded, broken, bleeding, for sinnes; who looks on Christ bleeding, but his heart must bleed, &c. And so of the rest.

Christ is a full *Fountaine*, and unwilling to be a sealed *Fountaine* to you; hee is a treasury of Grace, and unwilling to be lock't up, and therefore hath beeene so gracious, as to set up an Ordinance, not onely to be a *seale*, but an *instrument* or *conduit-pipe* to convey Grace to us from him the *Fountain* of all grace; which nourishment he doth convey unto us by vertue of our *union* and *communion* ywith him, and *application* of him to us in these Ordinances; which though they be all *secret* wayes of conveyance of nourishment, and under ground, that the world cannot see, yet there is *real* nourish-

Gratia derivatur a Christo.

Efficacia operationis à Beneficio intercessio-

nis.

3 Merito

passidis.

4 Virtute applicatio-

nis.

nourishment brought downe to the soul, whereby the soul goes home in a better frame, faith more increased, affections more enlarged, our love inflamed, our desires more quickned; and yet more satisfied.

Quest, But I know you will aske of me,
how *Faith* is here to be exercised, for the
drawing down of life and nourishment from
Christ in this Ordinance?

Ans/w. For the answer of which in brief: John 1.14.

I Faith looks upon Christ as the treasury and common stock of Grace, in whom dwells all fulnesse, all our fulnesse; Faith looks on him as the universall principle of life, and root of holinesse. God gave not him the Spirit in measure. 16. John 3.24. Col. 1.19. Col. 3.39.

2 Faith casts its eye on the promise for the conveyance of Grace from him, it sees a promise for derivation of Grace from him ^{Ille efficit} to us: *Faith works, virtute promissa*, by ^{natis gra-} ^{tie; & ab} virtue of the promise: where there is no ^{illo nobis} promise, there can be no *faith*, and there- ^{omnes ri-} fore *faith* discovers, that there may be com- ^{vuli dñe} munion and participation with his ^{fut- vantur,} ^{Daven,} fulnesse; there are such promises made, that *of his fulnesse wee shall receive Grace for Grace*, John 1. 16, and Christ is made ^{un-} to us *Wisdom*, *Righteousnesse*, *Sanctifi- calion*, 1 Cor. 1. 30. and he came that we ^{migh}

might have life, and have it in abundance,
John 10, 10.

3 Faith looks upon this Ordinance as an Instrument, a meanes which God hath set up for the conveying of life and nourishment from Christ. Though God can doe it without, yet in Gods ordinary way, Ordinances are the meanes of the conveying of life from him to us.

*Sacramen-
ta ex simi-
litudine re-
presentant,
ex institu-
tione signi-
ficant, ex
virtute
Christi san-
ctificant.
Aquin.*

4 Now then, faith being steeled by such considerations as these, that there is a fulnesse in Christ, that there is a promise of this fulnesse to be made over to us, and that the Sacrament is an Ordinance whereby God, as by an instrument, will convey of this fulnesse of Christ to a poor soul: faith goes over to Christ, and by *virtue* of the *Promise*, applying and feeding upon Christ, draws down further life and nourishment from him to the soul. As one said of the tree of Christ's ascension, Though the fruit were high, and above our reach, yet if we touch him by the hand of *faith*, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of *faith*, though a palsie hand: though a weake and trembling hand: if wee can but go to him with a praying heart, Christ can withhold nothing from us.

5. 2. 1. 1.

And

And after this manner doth faith forme
a Prayer to him : " Lord, thou know'ſt
" I am weak in grace, thou ſeefſt my faith is
" feeble, my love cold, my deſires faint, my
" obedience ſmall; but thou haſt all ful-
" nesse of grace, thou art the Fountaine
" and this Fountaine is opened here, thou
" art the Treasury, and this Treasury is
" here unlock't. Those graces I have,
" though weak, thou begettest them, and
" wilt not thou now nouriſh them? From
" thee I had the being of grace, and from
" thee I muſt have the nouriſhing, Thou
" haſt ſet up this *Ordinance* as a means to
" convey grace, and thou haſt promised to *Isa. 64. 3.*
" remember them that are in thy way; there-
" fore help. — *¶* Besides, may faith
" ſay, Lord, thou haſt been pleased to im-
" plant me into Christ, and ſhall I die for
" want of nouriſhment? thou haſt made me
" a member of Christ, and ſhall I decay and
" wither for want of influence? Oh! nev-
" er let it be ſaid, that a branch in Christ
" ſhall wither and decay for want of nour-
" iſhment, vwhen there is ſo much in the
" root: let it never be ſaid, that a member
" of Christ ſhould wither and dye for want
" of influence and life, ſeeing there is ſo
" much in the Head. Thou cameſt that I *Joh. 10. 10.*
" might

"I might have life, yea, and have it in abundance. Why, Lord, my graces are weak,
 "here are dying affections, dying dispositions, dying graces, Oh ! come down
 "before I dye, strengthen the things that
 Revel.3.3. "are ready to dye in me. Thou hast raised
 "me from the death of sinne, let me not again drop into the same grave ; thou hast
 "wrought graces in me, let them not decay for want of life when such abundance
 "in thee.

Thus doth Christ formed in the heart, cry out for Christ nourishing in the Sacrament. The work of Grace is called a *forming* of Christ in the soul, and Christ doth but nourish and feed himself, his own graces here. Christ in the Sacrament doth nourish Christ begotten in the heart by the Word. And the soul feeding upon Christ by faith, is further changed into his Image. In our corporall feeding, the meat is changed into the nature of the eater; but in our spirituall feeding, the eater is changed into the nature of the meat eaten, the Believer into the nature of Christ, 1 Cor. 3.18. While beholding him as in a glasse, wee are also changed into his Image. — Thus doth faith feed upon Christ, and draw down nourishment for the strength of every Grace

in

in tis, &c. And according to the measure of *faiths* feeding, such is the proportion and measure of nourishment conveyed. As the *stomack* sendeth down nourishment to all parts, for the *supply* of food, which it hath fed on : Or, as the *Liver* having drawne downe and made blood from the nourishment in the *stomack*, diffuseth and spreadeth abroad, and sends to every part some : So *Faith* having fed upon *Christ*, doth here send down nourishment to all the *graces* : or, as in a *Feast*, you send portions to your poor brethren : so *Faith* having feasted it selfe on *Christ*, sends down portions to her sister-*graces*. All our *graces* have a dependance on *Faith*, and *Faith* on *Christ* ; our *graces* depend on *Faith* as a *Mediatour*, to our *Mediatour*, as that Grace vwhich hath immediately to do with *Christ* ; from whence it fetcheth supply and provision for all the rest. That is the second benefit *Faith* is here to be acted for.

3 The third benefit that *Faith* is here to be exercised on *Christ* for, is the further subduing and conquering of our corrupti-
ons. *Faith* hath a double work to doe ; it works in *Heaven*, and it works in *Earth* : As it works in *Heaven* for the justification
of

of a sin, so it works in earth for the mortification of sin; and here in this *Ordinance* is faith acted on Christ for the further killing of sin. Faith hath a speciall art in going over to Christ, and fetching from him such helpe as is suitable to the necessities of the soul. If vve be weak in Graces, Faith, can goe over to Christ for the strengthening of them. If *corruptions* be strong, Faith can goe over to Christ for the subduing, and conquering of them. And by making use of the merit, power, promise, Spirit of Christ, gets strength from him for the subduing of unculy lusts, untamed corruptions. "VVhy, vwill Faith say, Lord, "thou hast promised to subdue my corruptions, and thou art able to subdue all to "thy selfe. Oh ! therefore set thy power a- "gainst the power of my lusts, These sons "of Zervisb are too strong for me, but "not for thee : I am burthened with a dead "heart, a hard heart, unbelieving heart, "c. But never was there heart so hard, but "thou canst break it, never heart so dead, "but thou canst quicken it. There is life "enough in thee for all the sons and daugh- "ters of death in the world. Oh ! that "therefore thou wouldest quicken me, that "thou vwouldst break mee. — Thus doth Faith

Faith, make use of Christ here for the subduing of corruptions.

And let me tell you, there is a speciall art, dexterity and skill vwhich Faith hath, vwhereby it formes such *conceptions* of Christ, as are ever *suitable* to the present necessity of the soul, vwhereby it gets more speedy relief.

1 If there be a *return* of *guilt* upon the soul, and burthen upon the conscience, Faith looks upon Christ in *blood*, Christ a Priest, a sacrifice for sin.

2 If the soul labour under *ignorance*, Faith looks upon him as the great *Prophet* Job 6. 45. of the *Church*; and faith, Lord, thou hast Isa. 14. 13. taken upon thee to be the great *Prophet* of Jer. 31. 34. the *Church*, thou hast promised we shall be all taught of God. Oh I therefore teach me, instruct me, &c. It is not so suitable to look upon Christ as a Priest, when we desire hee should do the work of a Prophet.

3 If vve be weake in grace, faith looks upon him as the universall fountaine and principle of grace, one who hath all fulnesse in him, able to fill a world of hearts with grace, though they were never so barren or empty; and so goes over to him for strengthening, &c.

4 If vve labour under the pollution of Mal. 3. 1. sin,

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sin, *Faith* looks upon *Christ* as a refiner, a purifier, a purger of his people from sin. As one who came not onely to be a Redeemer, but a refiner; not only a Saviour, but a Sanctifier of his people, *Ephes. 5. 26. Titus 2. 14.*

5 And so, if corruptions be strong, *Faith* looks upon him as a King, who is able to subdue and conquer unruly affections, and to bring every thing into subjection to himself.

God hath not only furnished *Christ* with fulnesse of supply to answer every need of the soul; but God hath given to *Christ* diversity of titles, that we might conceive of him not only as a full, but as a suitable good to every necessity of the soul. And God, having thus diversly represented *Christ* to our understandings, as a Prophet, a Priest, a King, a Refiner, &c. *Faith* doth form such conceptions of *Christ*, as are most suitable to the necessity of the soul.

*Unus filius
sine peccata-
to, nullus
sine tenta-
tione.*

1 Cor. 10. 13.

2 Cor. 12. 9.

Heb. 2. 28.

4 A fourth benefit for which *Faith* may be exercised in this Ordinance, is for deliverance out of temptations. Thou hast been long assaulted by Satan; thou hast felt the blowes and buffets of Satan many years; God hath not onely promised to support thee and succour thee in this condition

dition, but God hath promised to deliver thee out of this condition, Rom. 16. 20. Ro. 16.20. *The God of peace shall tread down Satan under your feet shortly.* Why, now exercise faith to sue out these promises God hath made, goe over to *Christ*, not onely for strength and support in the condition, but for victory and deliverance out of it. These dayes, they are not onely Gods sealing, but Gods performing dayes : God doth not onely here put his seal to every Promise folded up in the Covenant, but he is ready here to make performance of the things he hath promised. And therefore go gather a catalogue of promises, vvhich faile vwith thy condition, spread them before God, and here come sue them out in this Ordinance.

Thus you see the first grace which is to be exercised in this Ordinance, namely *Faith*, And I have shewed you, 1. What act. 2. Upon vwhat object. 3. For vwhat benefits faith is here to be exercised, I have named four, but here is not all ; the Sacrament is the seal of the whole Covenant, and vwhat ever particular benefits are folded up in the great draught and Covenant of God, here you may exercise faith for the compassing and obtaining of them. Where-ever

there is a promise in the Word, there is work for faith to sue it out in this Ordinance, which is the seal to all, &c.

By the way then, this may discover to us, where the fault is when we returne home, our faith never the more strengthened, our hearts never the more warm'd, our graces never the more nourished, our corruptions never the more weakened. It is a shrewd signe faith did not play it's part in the mount. It is great suspition that your faith did *succumbere in conatu*, did fail and sink in the encounter. Faith was intrusted in this employment to go over to Christ for these benefits, and thy faith did fail in the undertaking, therefore God suspends the bestowing of these benefits, because thou suspendest thy faith.

A man may halt after his striving with God, and yet overcome, as *Jacob did*, but when a mans spirit doth halt in striving with God, when wee do not strive fully with God, there is little hope of prevailing. Well then, if thou see not the fruit & benefit thou expectedst to come into thy soul in the use of this Ordinance, charge thy faith with it, and bewail the weakness of it: and for the future put it to it's burden, let it have it's full and perfect work, and thou

wilt

wilt then finde the comfort and fruit of it. Never did faith touch Christ in any Ordinance, but vertue came from him. But so much for the first grace.

2 A second grace which is here to be exercised in the use of this Ordinance, and ² Grace to be exercised to the sanctification of God in it, is sed. *Repentance.*

The Sacraments they are the Crucifixes of Christ, in which Christ is represented as crucified afresh before our eyes ; the bread broken doth preach unto us the breaking of Christ : the wine poured forth doth preach unto us the Blood of Christ poured forth for our sins. And vwho is it that can with the eye of faith, look upon a broken Christ, but with a broken heart? a wounded Christ, but with a wounded spirit? a bleeding Christ but with a bleeding soul? God hath made in nature the same organ for seeing and weeping ; And in grace hee vwho sees clearly, weeps thorowly, Lam. 3.5. *The eye will affect the heart.*

The Pascover under the Law was to be eaten with bitter herbs : So Christ the true Pascover is here to be eaten with bitternes of the soule as it was prophesied; *They shall looke on him whom they have pierced, and shall lament and mourne, first seeing, and then*

then weeping, &c. Zech. 12. 10.

There is a two-fold mourning.

1. Historically. 2. Spiritually,

1. Historically mourning; there is a naturall tendernesse in men and Women, whereby their hearts do yern and melt to heare the relation, or behold the sight of some sad story. Such an one as *Augustine* confesseth he had when he read the sad story of *Dido*; and yet his heart was hard, he could not mourn for sin. Or such an one as they had, whom Christ blamed in the Gospell, vwho lamented the cruell usage of Christ out of naturall compassion onely; to whom he saith, *O daughters of Jerusalem, weep not for mee.* Of this the Father speaks, *It is not necessary you lament his passion, so much as your sinnes, which have caused his passion.* There is a kinde of naturall tendernesse in men and vwomen, which yet is often joyned with hardnesse of heart for sin. As an Historicallyal faith, with spirituall unbelief, and an Historicallyal love, with spirituall enmity: so a naturall tendernesse with spirituall hardnesse of heart for sin.

2. There is a spirituall mourning, which ariseth from spirituall grounds and causes, and tends to spirituall ends. A sorrow vwhich is caused by faith, looking upon heart-

*Homini
non est ne-
cessarium
ut Christum
in ipsis
passione de-
ploret, sed
magis ut
scipsum in
Christo.*

heart-melting promises, or taking up heart-breaking considerations, or beholding a heart-softning object, by which Faith doth draw waters out of the fountaines of the soul for sinne, as you have it, 1 Sam, 7. 8. They draw water (as out of a Well) and, poured it forth before the Lord. And this is that sorrow which is here to be exercised, which will melt and mellow the heart, and cause it to be more fruitfull in obedience. Never doth the garden of Graces better grow then after such a shoure of repenting tears. And therefore doth God preserve these springs in the soul, to water the seeds of grace, and make us more fruitfull, which it surely doth when they are Sun-shine shoures, such shoures wherein the Sun appears, Christ is not hid from the eye of faith.

And, my brethren, here are many things in this Ordinance, which if but looked upon with the eye of faith, will open all the springs of sorrow in the soul, and call forth all the waters in him. Bellarmine he layes down twelve considerations to provoke sorrow, as the miseries of mankind by nature, the sad condition of the souls in Purgatory, and such like stuff. But vve need not be beholding to him for such considerations as these to occasion mourning.

ing. Here is enough in the Sacrament presented to the eye of faith, to open all the springs thou hast, and if thou hadst a fountain of tears, to spend them all for sin. We will name some particulars here which draw out mournings.

¶ Here is a discovery of the love and sweetnesse of God, in giving his Sonne to dye for us. *So God loved the world, &c.* enough to cause us to meane one that ever we offended. "Qb, that God shoul'd be more tender to us then to his own Sonne, not spare his Sonne, that hee might spare us, give him to dye that we might live, pour

Quis temperet a lacrymis? the curse upon him, that the blessing might be poured on us! O how should this affect us! Who can think of this and with-hold from tears?

¶ Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts. The sufferings of Christ, in se, in themselves, as those upon his body; What breakings? What woundings? what scourgings? what crownings, piercings, did he endure in his body? and those in his soul: what conflicts and struglings did he undergo with the wrath of God, the terrors of death, the power of darknesse? Oh! what weight? what burden,

what

what wrath did he undergo, when his soul
was heavy unto death? beset with ter-
rors, as the word signifies, when he drank
that bitter cup, that cup mingled with cut-
ses, which if man or Angel had but sipp'd of,
it would have sunk them into hell; nay, it ^{expiatu-}
made him, who was God as well as man, ^{undequa-}
sanctified by the Spirit, supported with the ^{que tristis,}
Deity, comforted by Angels, sweat such a ^{valde tri-}
sweat as never man sweat; drops, clods of ^{Supra mo-}
blood, as the Word implies. ^{dum dolens}

Scap.

Obfusus ter-
o ibus.

Arist.

2 Consider them in causa, as the mer-
iting cause of all our good, the procurers of
all our peace, salvation, &c.

He was wounded, that we might be heal-
ed, scourged that we might be soaled, drunk ^{woei opa-}
the cup of wrath, a bitter cup, to procure all ^{70,}
our sweet draughts: he was slain, ^{tanquam}
Daniel, but not for himself; ^{grumi san-}
ed for our transgressions, broken for our iniqui-^{guinis.}
ties, the chastisement of our peace was upon him, ^{Dan. 9. 6.}
and by his stripes we are healed, Isa. 53. 5. 8.

Solve re ge-

licidium.

3 Consider them as effectus peccati, as the
effects of our sin, as those things our sins
brought upon him, and needs must this melt
and thaw our icy and stony hearts. Oh will
the soul say, it hath bin I who have been the
traitour, the murtherer, my sins which have
bin bloody instruments to slay the Lord of

Ezek. 18. glory. I have sinn'd, thou suffere'st, 'twas I that did eat the sowl grapes, yet thy teeth, vvere set on edge; I have been thy death, yet thy death hath given me life; I have vvounded thee, yet thou hast healed me; yea, and even out of that v wound my sins made, thou sentest a plaster to heal me. This consideration must needs fill the heart with sorrow. Zech. 12. 10. *They shall look up on him whom they have pierced, and how shall this sight affect them? why it followes, They shall mourn and be in bitterness of soul, as one in bitterness for their first born.*

They say, if one man kill another, & you bring the murderer into the place, vvhile the slain person lies, the dead will bleed afresh; vve are the murderers of Christ, and we come here to an Ordinance where Christ is represented in his blood, as broken and vvounded for our sins. Oh! that our hearts might bleed! as he bleeds afresh to us; or that we might bleed afresh to him. A Prince will weep himself when the Page is whipped for him; but how should the Page mourn when the Prince is scourged for him? My Brethren, there is infinite more disproportion between Christ & us, then between the Prince and the Page, the Lord and the slave. And how can we then look upon him as

as wounded, scourged, pierced for us, and not be affected with, afflicted for our sins, the cause of it? *Bernard saith*, * If thou *Si vis ip-* wouldst be conformable to *Christ* (in the *sum cognoscere, sicue se fregit, state fran-* Sacrament) as thou beholdest a broken and a bleeding *Christ*; so labour to behold him with a broken, bleeding heart. Look on *ge.* him in this *Ordinance*. as *Mary* looked up- on him on the *Crosse*; when *Simeons Pro-* phecie was fulfilled, that a sword should passe thorow her soul, *Luke 2. 35.* for then indeed did a sword passe thorow her soul, when she saw him pierced on the *Crosse*; so vwhen you see him pierced and broken in the *Sacrament*, which is the lively repre- sentation of *Christ* broken; Orl that them it might be as a spear to our hearts! as a sword to our spirits, that we by our sinnes have wounded and pierced him.

This is the second grace to be exercised in this *Ordinance*. And beside these two there are many more to be exercised here, *viz.* Our love to God, our hungring and thirsting after *Christ*. There is that in *Christ* represented to the eye of faith in this *Sacrament*, that calls out for all the affecti- ons, dispositions, and desires in you; You cannot see *Christ* here, but it vwill make every grace within you stir, every dispositi- on

on with in you to move, every wheel go. Who can see him, but love him, who is so exceeding lovely? Who can see him, but prize him, vvhich is so exceeding precious? Who can see him but desire him, who is so exceeding desirable? Who can see him but delight in him, who is the joy and delight of the soul? you cannot possibly see him here, but all the powers of the soul will be up. Your judgements to prize him, your wills to chuse him, and make a new match with him; your affections to love him, embrase him, delight in him. And the clearer your sight is here of Christ by faith, the more will your hearts be stirred, your spirits moved, Men that sit here as logs and lumps of clay, never stirred, never taken up, they see not Christ, they see no higher then the table, the Bread and Wine, and therefore dead and sensless. Oh! but if one crevise of your hearts wers opened, to let in but one beam, one glimpse of Christ, it would set you all on a burning heavenly fire, this would warm you indeed. But besides these graces to be exercised, there is required some demeanours in the soul, in this Ordinance, if we would sanctifie God in it.

1. An humble and holy reverence, vvhich is the fruit of that dread and feare of God which

which is in the heart. There is abundance of lightnesse, loosenesse and vanity in the spirits of men by nature. And the Majesty and dread of that great God, with whom we have to do in this Ordinance, must conso-lidate, and make our spirits weighty in these great Ordinances. The Sacrament is called an *Eucharist*, it is a gratulatory service, and God is fearfull in prayses, *Exod. 15.11.* which hath speciall respect to the affection *luxuriant*, *grata bene*, *affectionum*, *recordatio*, wherewith you are to prayse him.

There is required a discharge and di-
mission of all worldly thoughts and busi-
nesses. When *Abraham* went up to the
Mount to sacrifice, he left his servants in the
Valley. Thou art now to go up to the
Mount, where God appears. Oh ! leave
all your servile affections, your worldly
thoughts in the Valley. And if any enter,
do as *Abraham* did by the birds that would
have eaten up his sacrifice, chase them away;
do by them as you doe by stragling beg-
gers, give them their passe, and send them
away.

In the Temple though there was so much
flesh for sacrifice, yet there was not one
eye appeared stirring; oh ! that it might be
so with us this day ! that not one thought
might arise upon our hearts, unsuitable to
the

the place and work in hand. It is a thing unbefitting these great imployments, to have our hearts and thoughts taken up with other busineties; what have you to do here with your shops, your bags, your chests? what have you here to do with things of this world?

*Quid pro-
ficit si me-
ditationes
tue in lege
Dei sint,
& ipse in
se ipsis sine
lege sint?
Bern. in
Cant.*

Oh ! make not this *place* an Exchange, a *Shop* for merchandize; men are not able to do *businesse* in a *crowd*, nor you so great a *businesse* as this, in a *crowd* of thoughts. But this is the misery, you are servants and *slaves* to the *world* at other times, and therefore the *world* vwill *master* you now. If you passe over your hearts to the service of the *world* at other times, the *world* will make you *serve* it now. Because you have not *spirituall* hearts in your *temporall* imployments, therefore have you *carnall* hearts in your *spirituall* imployments. The lesse of the *Sabbath* in the *week*, the more you shall finde of the *weeke* in the *Sabbath*. The lesse *spirituall* you are in affairs of *earth*, the more *carnall* you vwill be in the imployments of *Heaven*. This is certain, if the *world* once take your heart, it vwill take your head also; I say, if ever the *world* *leaven* your hearts, it will also *payson* your heads; it is a *leaven* diffuseth it selfe
thowow

thorow the vwhole man. And therefore as Christ said of the leaven of the *Pharisees*, *Take heed of the leaven of the Pharisees.* i.e. Hypocrisie: (for if once the heart be leaven'd vwith that, it will sowl the head: if the *Principles* are unsound, then are the *purposes* also, and performances too, &c.) So, I say here, beware of the leaven of worldly-mindednesse, if ever you would sanctifie God in this Ordinance. Beware of that, this will sowl the soul, and make all you do to be carnall and fleshly. I tell you, if you be servants to the world at other times, the world will *command* and *master* you now. Thus much shall serve for the second generall Head, *What is required in the time for the sanctifying of this Ordinance.* We come to the third.

To the sanctifying of God in an Ordinance, is required something after. And

That now which is required afterward, is: that you labour to see the fruit of this Ordinance to runne downe thorow your lives. Thou exercisest Faith, labour to see thy heart more established in *assurance* of *pardon*. See thy graces more strengthened, thy *corruptions* more *vweakened*. I vwill name onely two things vwhich are to follow the performance of this Ordinance,

if

if ever you would sanctifie God in it.

¶ 1. *Thankfulnessse.*

¶ 2. *Obedientie.*

¶ 3. *Thankfulnessse:* return home now, as thy heart full of the benefits of the Lord; so thy heart full of pryses to the Lord. Angels employments are most suitable to Angels food: thou hast had Angels food, and let thy heart return Angels retribution, praise and thanksgiving. If God do but feed your bodies; there is notie, I hope, such *beſtſ*, as vwill not returne the retribution of pryses; And vwill you be slow and backward to it, vwhen hee hath fed your souls; So all vve bleſſe God for a *Crumb*, and not for a *Christ*? Other mercies are but crumps in comparison of this rich mercie, and shall our hearts favour them so much, and not to relish these? * Other mercies he gives to his enemies, wicked men may throw away with the greatest portion of belly blessings; but these he onely bestows on his friends: and shall we be unthankfull for them? How ever carnall men are most taken with carnall things; yet sure I am, those who are *spirituall*, as they are most apprehensive of spirituall vwant; so the greatest layings out of their spirits in thankfulnessse, is for spirituall enjoyments.

* *Divitie
dantur,*

1 *Bonis, ne
putentur
mala.*

2 *Malis,
ne putentur
bona.*

3 *Multis
ne putentur
magna.*

What's

What's corn and wine, &c. to this? This is a mercy in which all other mercies are folded up, the *summum genus* of mercy, the top-mercy. God doth *eminently* contain all other comforts; and therefore in the want of all he can cheer the heart, *Hab. 3. 18.* So Christ doth *eminently* contain all *christus* other mercies, and in the vyant of all, *non sufficit?* *Christum habes,* Christ enjoyed, is exceeding great reward. Nay, all mercies are not onely folded up in him, and enfaid to him, but he sweetens and sanctifies every mercy. Let us then return home as full of the blessing from on high, so full of praises to the most High. Thankfulness is the great grace to be exercised in, and thankfulness is the great grace to be exercised after; and therefore while the present sense of this mercy warms your hearts, let the heat of it burst forth into thankfulness towards God; it is the most suitable service, and the most suitable time to return it. The best time to have thankfulness in our hearts, is when we can look there, and finde the mercy for which we praise him also. The best time for praises and thankfulness in our mouths, is when we have the blessing in our hands. Well then, all you who are right partakers of this Ordinance, summon up your hearts to return

returne thankfulness to God. And let your thankfulness carry some proportion vwith the *mercy*. The mercy is great, do but measure it in all the dimensions of it, How high? How deepe? How broad a mercy? pardoning, purging mercy, and how long? even to all eternity; And as the mercy is great, so should be the praises. The more a mans apprehensions are enwidened to conceive of the vastnesse and greatness of the mercy, the more will the affections be enlarged to praise him for it. There was never man that did know the *preciosnesse* of Christ, and his owne need of him, in respect of pardon, purging, and his own unworthinesse to partake of so glorious a mercy, but had his heart mightily enlarged to praise God for it. This is that then vwhich God expects at your hands, after he hath *filled* you vwith the *blessing* of Heaven, that you should *return praises* to Heaven. Though he doth not reap vwhere he doth not sow, as that idle servant charged him; yet, where God *somes* blessings, hee expects to reap praises. Where there is a *flood* of mercy, he looks for a *stream* of thankfulness. O then let us proportion our returns to our receipts, let us set up monuments of praise in our hearts and lives for this great mercy; say

Say with *David*, *Bless the Lord, Oh my Psalm 103.*
soul ! &c.

2 The second thing required after this Ordinance, is obedience, and fruitfulness. That now for the time to come, you should apply your hearts to walk more worthy of God, unto all manner of pleasing : 1 That wee should have our hearts further set against sin. 2 That we should have our hearts further strengthened to service.

1 Get your hearts now further set against sin. Oh let your souls say ! "Hath God been so gracious, as to renew and confirm my pardon, and shall I again dis-honour him ? Hath he wiped off my former scores, and shall I run on afresh to offend him ? Hath he taken off my former burthen, and cast it on the back of his dear Son, and shall I again lay more load upon him ? Hath he spoken peace to me in his Ordinance, and shall I again return to folly ? No, far be it from me, I have washed my feet, how shall I againe defile them ? I have put off my coat, how shall I again put it on ? saith the Christian soul. Prophane men, they do by their sins, as the Serpent with his poyson, lay it aside when they go to drink, but afterward take it up. Or as men do with a garment, put it off

at night, put it on in the morning. And
 1 Per. 1.22. this is fearfull, to returne with the dog to the
 vomit, but Gods people cast them away,
 Isa 30.22. as a *menstruous* rag, never more to have to
 do with them.

2 Get your heart further strengthened
 to service. Here is in this Ordinance a mu-
 nial sealing of Covenants betweene God
 and you. As God *seals* to thee, so thou *seal-
 est* again to God, God *seals* to the first part
 of the *Covenant*, pardon, mercy, grace ; and
 thou *sealeſt* to the second part of it, service,
 subjection, obedience : God *gives Christ*
 to thee here in this Ordinance, and thou
givest thy *ſelfe* back againe to Christ. As
 there is matter of *bounty* from God to thee,
 so there is matter of duty from thee to
 God ; God here in *bounty* bestowes Christ
 upon every humble, broken-hearted, and
 believing receiver : they take him and *re-
 give* themselves back againe to him for sub-
 jection and obedience. There was never any
 soul, to whom God said in this Ordinance,
I am thine ; vvhose heart did not echo a-
 gain the same to God, Lord, *I am thine*.
 This *head* is thine to contrive thy glory, this
hand is thine to vwork for thee, this *heart* is
 thine to love thee ; He that *sayes*, *my be-
 loved is mine*, *sayes* againe, and *I am his*,

Cant. 2.16.

28

Cant.

Cant. 2.16. Let us then labour to see our hearts further strengthened to service ; let this enable thee to walk.

1 More strongly ; the Sacraments are our *spirituall* baitings and refreshments vwhich God affords us to strengthen us in our journey to Heaven : they are spirituall meat and drink to strengthen us in the performance of all *spirituall* obedience ; such meat as vwill not onely enable a man to work, but to worke more strongly. And 'tis to be feared, that they vwho are never the stronger for service, feed not upon the substance, but upon the shadow, they feed ^{perumeli-} upon the elements, but never tast of Christ, ^{mentum} the staffe of nourishment ; and 'tis true ^{non est ali-} here, the meer element is no *nourishment*. ^{mentum.}

2 More willingly and cheerfully ; *Then* shall wee be able to run the wayes of Gods Commandments, vwhen God once here enlarges our hearts. It is said of Jacob, that vwhen hee had been refreshed with the presence of God, he plucked up his feet, and went on cheerfully. So here, when the soul hath been refreshed vwith the presence of Christ, he will be able to walk more cheerfully in the vwayes of God. The food we feed upon, is Angels food, and will enable us to Angels employments, b. e. to doe

Si quid be-
ni triste
feceris, sic
det e magis
quam a te.
Prosper.

our vwork with an *Angels* spirit, vwith all alacrity, cheerefulnesse, joy and delight; though not in the same *equality*, yet in the same *quality*, though not in the same *mea-
sure*, yet in the same *manner*. And thus much for the second generall, *viz.* How wee must sanctifie God in an Ordinance.

We vvill now come to the third generall, vwhich is the reasons why, *Whoever have to doe with an Ordinance of God must sanctifie God in it.*

1 Reason. Because God commands it. God saith hee will be sanctified; and Gods *Will* is our *Law*. God doth not only command the *substance*, but the *circumstances*; not only the *matter* of Worship, but the *manner*: And though the matter be *good*, if the manner of performance be *naught*, God doth not regard it. You see vvhat hee saith to the *Jevves*, *Hee that sacrificeth, is as bee who killed a man; and hee that kills a Lambe, as if bee cut off a Dogs head; and bee who burneth incense, as bee who blesseth an Idol*, *Isaiah 66. 3.* These seeme strange expressions. What, vvere not these such duties as *G O D commanded?* doth not *G O D Command sacrifice, &c.* Yes,

but

but because they did them not in that manner G O D commanded, therefore were they abominable unto him. If therefore, thou givest G O D the bulk of outward performance, vwithout the spirit of Devotion; thou dealest by him, as *Prometheus* by *Jupiter*, vwho did eat the flesh, and present him vwith nothing but bones, covered over vwith skinne; Or, to use the Scripture-phrase, *You compasse G O D with a lyne*, Hosea 11.12. Hos.11.12. Thou givest him the shell of outward performance, but not the kernell of inward Devotion; thou givest him a body vwithout a soul; And as the body without the soul, is dead, and stinks, so doth that service vwhich vvants the spirit. As G O D S will doth command service, so our will and affections must performe service. Though our vwill must bee no instrument of devising service, yet it must be an instrument in performing service. Though G O D vwill not owne will-worship in regard of prescription, yet he vwill owne it in regard of performance: and none else.

Thus you see God commands it, and therefore, &c.

2 Reason. Because otherwise vve get

*Impii Petram lambunt, sed
indè nec mel, nec
oleum su-
gunt, &c.
Ambr. Ser. de Cæna.*

no good by this Ordinance, no good of comfort, nor none of Grace. If indeed the Sacraments did *ex opere operato conferre* Grace ; or if that this Sacrament were an instrument for the begetting of Grace in gracelesse hearts, then might you get good though you came unpreparedly. The word, it is set up for that end, to be the instrument of regeneration ; and therefore, though you come unpreparedly thither, yet you may be wrought upon there. * Many that have come to the Word with purpose to

*bonus. Aug. seoffe, to taunt, to deride ; nay, to insaare, and accuse, who yet have been wrought on there, and sent away other men. Were the Sacraments set up for such an end, to beget grace where there is no grace, then might you get good, though you come unpreparedly, and unsanctifiedly thither; but as I have told you, it vvas never set up for such an end : here it's true, *habentis dabitur*, to him that hath shall be given ; he that bath Grace, shall in the exercise improve his graces ; but he that comes gracelesse hither, goes gracelesse away ; nay, worse then hee came, which is the next Reason.*

3 Reason, Because otherwise wee get much hurt.

The

The Ordinances are not idle, but operative ; they either work for life, or they work for death. As *Paul* said of the Word. It was the favour of life, and of death ; so I may say of every Ordinance. There is never a time, you come to hear the Word, but you are set a step neerer Heaven, or hell : so never a time you come to receive the Sacraments, &c. The *fruit* of the tree of Knowledge of good and evil, might be wholesome in it selfe : yet *Adam* did eat his death : vwhen hee tasted of it contrary to Gods command. So here the Sacrament, though in it selfe it be good, yet it becomes the bane and destruction of those souls, who partake thereof unworthily. As the Ordinances of God are *precious* things, when God is sanctified in them ; so they are *costly* things, vwhen prophan'd. *Hezekiah* knew this full well, and therefore he prays, *Now the good Lord pardon all those who come to seeke the God of their fathers, though they are not prepared according to the preparation of the sanctuary* ; he saw the danger of the unsanctified use of Ordinances.

To be short, it will bring upon thee, i Corporall hurt ; you see this in the *Corinthians*, i Cor. 11. 30. For this cause many are meake and sickly among you, and

many are fallen aslēp. It was some Epidemical disease, flagellum inundans, some over-flowing scourge, whereby God swept away many in all the quarters of the Church ; and will you know what was the ground, vwhat was the reason of it ? The *Apostle* tells us ; that in the beginning, it was for this cause, *viz.* the prophanation, or unsanctified use of this Ordinance ; there was *mors in olla*, death in the cup ; they partake of the cup of the Lord unworthily, and drank their owne death in it ; the cup of life was become a cup of death ; the blood of pardon, a cup of guilt.

2 Spirituall hurt, though God do not, break out in visible judgements upon the carcases of men as formerly ; yet the curse Gods eates secretly into the consciences of men. You cause God to give you up to blindnesse of minde, hardnesse of heart, & these are curses with a witnesse, the curse of curses is a hard heart.

* *Melius erat mola-
-sinaria-
-zollo alli-
-guta mergi-
-in pellago.
quem illo-
-ra consci-
-entia de
-manu Do-
-mini hanc
-canam ac-
-cepere, Am-
-brosie de
-cana.*

3 It puts you in danger of eternall judgment. The *Apostle* tells us, you so, 1 Cor. 11. 29. *Hee that eats and drinks unworthily, eats and drinks his owne damnation :* Bet-
-ter, saith *St. Ambrose*, that a milstone were tied about thy neck, and then cast into the midſt of the ſea, thin to take the leaſt bit of

of bread, or drop of wine from the Minister with an unsanctified heart, and polluted conscience. And thus much for the Doctrinal part, vve will now come to the Application.

Use 1. If so, that whoever hath to do with an Ordinance, must sanctifie God in it, on of the and that there is so much required before, so much in the time, so much afterward. *Applicati-*
second *Doctrine.*

Oh ! How few then shall we finde that sanctifie God in this Ordinance ? Some there are, who openly prophane this ordinance, some who steal a draught of damnation to themselves, your close and civil men : this is the difference, where the common prophane man goes to Hell the plain road-way, this man steals to Hell behinde the hedge ; and indeed, the best of men do not sanctifie God as they ought in them. Alas, what preparation before we come upon these Ordinances ? What exciting and stirring up of our graces ? What exercise of grace here ? Faith, Repentance ? What thankfulness ? What obedience afterwards ? Where is the fruit of so many Sermons, Sacraments ? have they not been like rain that falls on the rocks ? Are not all these like so many clouds, which passe over our heads, & leave never a drop of moisture behinde ?

Are

are we not like Pharaohs lean Kine, never the fatter for all our feeding? Are vve not like men sick of an ~~Asropy~~, who though they feed upon never so good nourishment, yet they grow not thereby? Do vve not shame our meat, discredit those heavenly dainties, that we thrive no more by them? Other ages, like *Leah*, were bleer-eyed, but fruitfull: ours like *Rachel*, beautiful, but yet batten: We answer not Gods care and cost towards us; we profit not; vve grow not; and what's the reason? Because we do not sanctifie God as we ought in these Ordinances; therefore are we so weak in faith, therefore so feeble in grace; therefore corruptions so strong in us: they who look the Ordinances should be means for the perfecting of their sanctification, they must labour to sanctifie God in them.

Use 2 Is it so? Then it behoves us to enquire, vwhether we have sanctified God in these Ordinances? We have to do with Gods Ordinances daily, you see God requires, who ever have to do with his Ordinances, should sanctifie God in them. Let us then aske the Question of our selves: Have I sanctified God in this Ordinance? I have often come to the Sacrament, but have

have I sanctified God in it ? Now you might know this by looking over the things : 1 Precedent. 2 Concomitant. 3 Subsequent. But at this time I shall follow this method : Would you know whether you have sanctified God in this Ordinance ? see then , whether you have observed : 1 Gods order , 2 Gods Rules , 3 Gods ends ; and this before your coming. 2 Whether you have exercised Gods graces in the time. 3 Whether you have returned with Gods quicknings , Gods enlargements , Gods enablements afterward.

1 See whether you have observed Gods order. Now Gods order is this, to justifie a man; put on him the Wedding Garment, to sanctifie a man, to beget him a new before he bring him on this Ordinance. 1 Art thou then justified ? Hath God given thee an interest in Christ ? Hath hee discovered thy sins to thee ? Hath he humbled thy soul under the sense and burthen of sinne ? Hath he revealed to thee, what footing and ground there is in the Word, for receiving gracelesse persons to life ; Hath he cleared to thee the truth, fulnesse, freenessse, goodnessse of the promise ? Hath he brought thy soul over to assent to the truth, imbrace the goodnessse,

nesse, rest upon the firmnesse of it ; and to bring all this home to thy own soul ? Thou art a man vvhich art justified , and God calls thee hither to put his Seal to thy evidence, that thou mayest be assured for ever, that *Christ* is thine, and thou *Christ's*,

2 Art thou a man sanctified, renewed ; regenerated ? Hath God wrought a thorow, an universall, spirituall change ? I say, spirituall, not a partiall, morall, formall, change but a spirituall, reall, universall change. That thou hast a new judgement, new vwill, new affections ; whereas before there vvas disagreement , now there is a blessed conformity between God and thee in all things ; thou seest as God sees, lovest as God loves ; thou differest as much from thy self, as if another soul lived in the same body ; *Thou wert once in darknesse, now light in the Lord*, once dead, now alive ; once blinde, now seest ? Thou art a man whom God calls hither to strengthen and nourish his owne work in thee, As the maid whom *Christ* raised from death ; he said, *Give her meat* ; so *Christ* having raised thee from the death of sin to the life of grace, he calls thee hither, that thou mayest have meat for the nourishment of spirituall life in thee ; and this is Gods order.

2 You

2 You may know whether you have sanctified God in an Ordinance, if you examine whether you have observ'd Gods rules. Now the grand Rule is Preparation, which lies in

two things: 1 In Examination. 2 Excitation of our graces.

1 Examination, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat, &c.* Which examination is more generall, or more speciall.

1 More generall, of all our sins; those before, and those after our effectuall calling.

2 Of our graces. 1 What knowledge of God. 2 What Faith. 3 VVhat re-pentance. 4 VVhat love. 5 VVhat hunger and thirst, &c.

2 It is more speciall: 1 How the soul hath carried it self under former *Sacraments*, and in particular since the last *Sacrament*; vwhat good it hath gotten; vwhat more strength of Faith; what more weaking of corruption; what more ability to serve God; and what evil it hath done: all which should be set on upon the soul, with the many aggravations, being sins against vows, promises, against Covenant, which doth add much guilt to sin, and double the offence.

2 The

2 The soul is to examine it selfe, how it stands for present ; vwhat aptnesse, what fitnesse for the duty ; what Sacramentall sorrow ; what faith to close with God in the present offer ; what fitnesse to joyn with it's fellow-members in holy *communion* and love ; what hungring and thirsting after *Christ* in this Ordinance ; vwhat spirituall appetite : vwhat present disposition of soul to renew bonds and covenants with *God* in this Ordinance ?

Of these and the like are we to examine our selves, that's the first.

2 There is required *Excitation* of our graces, that we stirre up our faith, our re-pentance, our hunger and thirst, &c.

1. Our faith to close with a new offer of *Christ*. 2 Our re-pentance to mourne & freshen our hunger and thirst after *Christ* tendered here. These are Gods Rules, and if observed, God is sanctified ; and that is the second.

3 You may know whether you have sanctified God in this Ordinance, if you examine vwhether you have observed Gods ends. Now Gods ends are many, viz 1 To glorifie God. 2 To get strength against our corruptions. 3 To get encreases for our graces. But I shall onely name one, set down

down by the Apostle, 1 Cor. 11. 23. *Do this in remembrance of me.* Christ did a great vwork for us, and lie is desirous it may not bee forgotten : Hee hath taken care it should be remembred both in Heaven, and in Earth : as hee remembers it in Heaven, it being a part of his intercession for us there, to represent his blood and sufferings before God : as under the Law, the Priest, vwhen he had offered the sacrifice, was to go vwith the blood before the Altar and Mercy-seat, and shew it to the Lord : So Christ, having offered himselfe a Sacrifice, presents his blood within the Vail, appearing in the presence of God to intercede for us. And as hee hath taken care to remember it in Heaven ; so hee hath taken care to keepe it in remembrance on earth. And therefore hee hath set up this *Ordinance*, to shew forth his death, to put us in minde of his sufferings : and chargeth us to do this in remembrance of him. And when we observe this end truly and rightly; as we ought, then do vve sanctifie God in this Ordinance ; I say, truly and rightly, for every remembrance will not serve the turne.

I. It must be a cordiall and hearty remembrance, we must remember him with an affected heart; In Religion, * what the heart

Heb. 9. 24

*Quod cor
non facit,
non fit.*
doth

doth not, is not done : Many remember him in a bare historical way : to recount his sorrows, and yet their heart not affected. It is not enough to remember Christ in the head, but you must remember him in the heart ; words of knowledge imply affection : It must be cordiall. 2 It must be a gratefull and thankful remembrance ; and there is great cause, it is the top-mercy, that which purchaseth all for us ; Look on all coming, swimming in a stream of blood ; See upon all your mercies engraven, the price of blood ; and you will see great cause to be thankfull. 3 It must bee a mourning, bleeding remembrance : So to look on him pierced, as to be pierced ; on him wounded, as to be wounded, &c. And indeed, who can look upon *Christ* in blood, who can behold what he hath suffered, and conceive himselfe to be the Actour of all this, and yet the sharer in all the fruit and benefit ? for though we were actours of it, yet he puts us not out of his Will and testament ; he did not except against us in the partaking the fruit of it : who can thus behold him, but must weep over *Christ*, as the old Prophet over the other ; alas, my brother, alas, my brother ! so, alas, my *Christ*, alas, my *Christ* ! 4 It must be a crucifying

crucifying remembrance : such a remembrance of Christ crucified, as crucifies our sinfull affections, our lusts and corruptions, as deals by sin, as sin hath dealt by Christ ; kills sin, as sin hath killed Christ, O I say, shall I give life to that which hath been the death of Christ ? shall I cherish that hath jugulatus, killed Christ ? shall I take pleasure in that hath been so bitter to Christ ? shall I count that light vwhich hath been so heavy to him ? shall I love and bosom the knife hath killed my Husband ? Under the Law, if an Ox goared a man, the Ox vvas to die ; and shall sin kill Christ, and shall it not die for it ? Such a crucifying remembrance it must be, as makes us take up vweapons against sin : and hee that thus remembers Christ, observes Gods end, and hee who observes Gods ends , doth sanctifie God in his Ordinance.

Well then , would you know vwhether you have sanctified God in this Ordinance, see if you have observed Gods order, Gods rules, Gods ends, before you come ; and so much for the first.

2 Would you know vwhether you have sanctified God in this Ordinance, see if you have exercised Gods graces in the time ; vwhat those are , and how to be

G exercised,

exercised, I have shed at large.

3. See whether you do returne home with Gods quicknings, with Gods enlargements, with Gods enablements. Are you more humble? more serviceable? Are you more thankfull? Do you finde corrupti-
ons weakened? your graces strengthened? Doe your endeavours afterward answer your care and conscience before? Is your heart set further against sinne? Are the wayes of God more lovely to you? Are your souls knit nearer to God; your spirits more inflamed with love of him? These are plaine demonstrations that you have sancti-
fied God in this Ordinance, and that God hath sanctified it to you. But now on the contrary, let me tell you: If thou hast broken Gods order and method; that thou hast come hither in a gracelesse, Christlesse condition, the soul never yet awakened to see sinne, and be humbled for it. Thou know'st what sin is in the Catechism, but dost not know what sin is upon the conscience; thou canst tell me what faith is in the book, but are not acquainted with the working of it in thy soul; and what repen-
tance is, but yet a stranger to it; The day is yet to come wherein thou sett'st thy selfe to mourne and break thy heart for sinne.

Where

Where are the chambers ? where the closets ? where the bed-sides ? that can bear witness of thy mournings for sin ? And yet doest thou come ? thou breakest Gods order, and so art a prophaner of this holy ^{7.1} Ordinance. 2 If thou breakest Gods Rules, that thou dost not prepare thy self by examination and excitation of thy graces, but rushest into Gods presence, breakest in upon this Ordinance, without any suitable affections to it, thou art a prophaner of this Ordinance, &c. 3 If thou doest not observe Gods ends, but comest hither, as many do, either to avoid scandall, or the censures of men ; or for custome, or for fashion sake, because others come, therefore thou wilt not stay away ; or (which I cannot expresse with abhorrence and detestation enough), because thou shalt sit at thy Masters Table that day, and goe into the fields afterward. Thou art a prophaner of this Ordinance ; And, Oh ! that we had some *Tiribatha* to drive these away : Wee read in *Ezra* 2. 61, 62. that *Tiribatha* would not suffer the sonnes of *Koz* and *Burzillai* to eat of the holy things, because their Genealogies were not found registered among them ; If thou beest not in the book of life, if

thy name be but written in the genealogies
of the Saints, thou art not fit to come.

In the vyant of coercive power to fence
this Ordinance, give me leave to put a few
places to you to consider: the first is in *Tit.*
2. 15. *To the nunclean all is unclean.* The se-
cond is in, *Prov. 21. 27.* *The prayers of the wicked*
are abomination. The third, *Psal. 66. 18.*
He that regardeth iniquity in his heart, &c.
though he never come to act it in his life,
God will not regard his prayers: The fourth,
Psal. 50. 16. *What hast thou to do, to take my*
Covenant into thy mouth, and hast to be
reformed? &c. And if this will not prevail,
reade and tremble, thou prophane person,
1 Cor. 11. 29. *He that eateth and drinketh un-*
worthily, &c. He is made guilty of Christ's
death, as Pilate, Herod, Judas, the Soldiers
were, he eats and drinks damnation to him-
self, and for this cause many were sick, weak
and fallen asleep; and to this add the exam-
ple of the unbidden guest, who came with-
out a wedding Garment, it fared ill with
them that came not, but worse with him:
which tells us an unsanctified presence is
worse then a profane absence. But yet wilt
thou adventure? Dost thou finde any thing
in the Sacramēt to incourage thee to come?
Let us look upon it under the several names
and

and notions, under which it's presented.

1 It's called a Seal, and is the Sacra-
ment and encouragement to thee under this
notion? unto whom the Word doth promise
nothing, the Sacrament seals nothing: but
the Word promiseth nothing to unregene-
rate men. All Gods Word is against thee,
nothing for thee, and therefore here is but
poor encouragement. The seal annexed to a
Deed, doth confirm it to none, but such to
whom the Deed was made: so here, the Sa-
crament being the seal of the Covenant, be-
longs to none, but those to whom the Co-
venant is made. Now art thou out of Co-
venant, one that hath no interest in Christ?
thou hast nothing here.

2 It is called a Communion: 1 A com-
munion of the members one with another.
2 A Communion of the members with the
head. Now, till thou be united to Christ,
thou hast nothing here; *Christ* derives in-
fluence onely to branches, life onely to his ^{Qui vult}
members; ^{vivere in} he must be in the Son, that hath ^{capite, o-}
life from him: hee that hath the Son hath ^{porter esse}
life, and he that hath not the Son hath not ^{in corpore.}
life.

Caput cor-

3 It's called a Supper, the Lords Supper. *poris sui est*
Now, is this any encouragement for thee to *caput, non*
come, who art a prophan person? *alieno.*

There are three things re-
quisite in the persons that go
to a supper : Life, Appetite,
Apparel.

1 *Life* : Dead men cannot feed ; Christ
never spread his Table for dead men, if thou
beest not alive, thou art not called hither to
feed.

2 *Appetite* : What shall they doe at
a supper that have no stomack, no appe-
tite ? And what doe you here who have no
hunger, no thirsting after Christ, you that
never apprehended what the want of
Christ is, nor ever knew the worth of
Christ ?

3 *Apparel* : No man will goe naked
to a Feast ; your apparell here is the
Wedding Garment ; Christ for justifi-
cation, Christ for sanctification ; and he
that came without this, you see what be-
came of him ; it had beeene better he had
stayed away ; it fared better with them
then with him. An unsanctified presence,
will be found as bad as a prophane absence.
Those that draw neer to God in an Ordi-
nance, and do not sanctifie God in it, God
will be sanctified upon them ; and that is
the third and last Doctrine which we now
come unto, viz.

Duct-5.

*God will be sanctified upon every one
who*

who doe not sanctifie him in his Ordinances, In the prosecution of vwhich, wee vvill shew,

1. What is meant by Gods sanctifying himselfe on men,

2. Why God vvill sanctifie himselfe on those that do not sanctifie him in Ordinances, and so wee shall come to application.

1. For the first, What is meant by Gods sanctifying himselfe on a man.

For the answer of which, I conceive that place vwhich I named in the beginning, *Ezekiel, chap. 28, ver. 22.* will afford us some helpe; *When I have executed my judgment on her, then will I be sanctified in her.* Upon which *Jerom.* * God is sanctified in the punishment of offenders; so you see it in the Text: Gods punishment of *Nadab* ex pœna and *Abihu*, was the occasion of the Word, *I will be sanctified* --- <sup>Sanctifi-
cationem Dei</sup>.

1. Then God doth sanctifie himselfe on men, when hee inflicts corporall punishments upon men for prophaning his Ordinance: as you see here, and the like, *Cor. 11. 29.* *For this cause many are sick, &c.*

2. God sanctifies himselfe on men vwhen hee inflicts spirituall punishments upon

upon men, &c. viz. security, blindness, hardness; when men doe not walk suitably to the light of Ordinances, hee takes away either light or sight, either Ordinances or mens eyes, that seeing they might not see, — &c.

3 God doth sanctifie himselfe on men vvhoso prophane his Ordinance, vvhene hee doth inflict eternall punishments upon men; this see in the *1 Corinth. 11. 29.* *Hee who eateth and drinketh unworthily, eateth and drinketh damnation to himselfe;* that which for the present makes him obnoxious to damnation, and shall in the end fix him in flames, lay him in hell, if hee do not repent; yea and the deepest cellars in hell; are for them who have lived in a prophanation of Ordinances. And this in briefe shall suffice to tell you vwhat is meant by Gods sanctifying himselfe upon men.

We come to the second thing propounded, what are the Reasons God doth sanctifie himselfe on those that do not sanctifie him in Ordinances.

Reason I.

1. *In terrorem*, for the terror and dread of all prophane persons, that when you heare how God hath punished others who have prophaned the Ordinances of God,

God, you might tremble, and not dare to profane them. If God should only threaten, and should not sometime execute his displeasure upon such as were profaners of his Ordinances, men would not fear to profane them. They would but make Children-play of all the threatenings of God, as they did in 2 Peter 3. 3. *There shall come in the last day, & waintra, scoffers,* such as shall make Children-play of all the threats of God, and look upon them but as harmlesse Bug-bears, to keepe them in awe onely. But when God doth back a threatening with a punishment, as you see he did here in the Text. and on the *Corinthians*, this strikes dread into the hearts of profane persons.

2 God doth it in *cautionem*, for *warn-Reason 2.*
ing

That others *subiquata* might be our *subiquata* others woes, might be our warning; others sufferings might be standing Sermons to us, preaching this lesson, to beware of the like sin, lest you share in the same punishment: therefore God punishes ^{* Ne in a-} sin in some, ^{llos grasse-} that others might beware, ^{Deut. 29. 20.} *And those which remain shall tur pecca-*
bear and fear, and do no more wickedly, &c. tores.
Lots wife was turned into a pillar of salt to
season thee, saith the Father : Beware ^{ut te con-}
^{direct.} *of*

of back-sliding. *Moses* vvas denied entrance into the land of *Canaan*, for his murmuring & unbelief, that thou mightest beware; *David* vvas punished for his uncleanness, that thou mightest take heed: the man was stoned for gathering of a few sticks on the *Sabbath-day*, to teach us to beware of prophaning the Sabbath. *Jerusalem* was destroyed for her Idolatry, *Babylon* for her pride, *Sodome* for uncleanness, the old world for drunkennesse; that these might stand up as warnings to us! As the Apostle shews at large, 1 Cor. 10. 5. to the 12. *Let us not be Idolaters*, as some of them were, &c. All these things happened to them for examples, and admonition to us. Wee may vwell say of all, *Lege exemplum, non exemplum fac.* Reade the example, lest thou be made an example. Read the example of *Pharaob* destroyed for his oppression, contempt of God, and hardnesse of heart: and beware thou of the same sinnes, lest God make thee an example, &c. Reade the example of *Herod* destroyed for his pride, *Herzabell* for her paint, *Saul* for his disobedience; and beware thou of the like sin, lest God destroy thee. And as in all others, so in this sin of prophanation of this *Ordinance*, God doth thus punish the prophaners

phaners of it, that others might beware of the prophanation, therefore did he punish the *Corinithians* with sicknesse, with death: weaknesse, for the unworthy partaking of this Ordinance, that so they that remained alive, and we that follow them, might beware of the like sin, lest we partake of the like, or a worse punishment; for usually Gods second blowes are more heavy then the first: they were the first sufferers for this sin; and if they were so heavily punished, what may we then expect, if we do prophane this Ordinance?

Reason 3. In manifestationem justicie. Reason. 3.
to declare his justice against sin. God, he made a threatening against this; and if God should not sometimes punish offenders, either men would think they did not offend, or if they did, that God was not just, because he did not punish. Therefore God to clear his justice, and convince men of sin, doth often sanctifie himself on such as prophanie, &c.

4 Ad removendum scandala; to take away scandals: as you see he doth sometime punish his owne people, because their sins occasion scandal. God was more dishonoured by the uncleanness of *David*, then by all the filth of *Sodome*; and therefore,

fore, because he had caused the Name of God to be blasphemed, God punisheth him, though he pardoneth him; and as he doth punish his owne people, if they sin, because they have given occasion to the wicked within the Church to blaspheme: so he punishes the wicked, because they give occasion to them, vwho are vwithout the Church to blaspheme; What will Heathens, Turks and Pagans say? * Behold, vwhat manner of persons they are, who vworship this Christ! This is either no Gospell, or you are no Gospellers.

** Ecce qua-
les sunt qui
Cbristum
colunt!
aut hoc non
est Evan-
gelium, aut
vos non e-
fir Evan-
gelici.*

5 VVhy God doth sanctifie himselfe on such as do not sanctifie God in an *Ordi-
nance*, is to bold up his great *Name*, and the purity of his *Ordinances*. God could no vway hold up his dread, his fear, his holiness, his glory, his purity and truth of his Word, if God should not punish such as prophane his *Ordinances*. You see vwhat a conceit those had of God in *Psalme 50.* *verse 21.* Because God did forbear to punish offenders: *When thou sawest a thief, those consentest with him, &c.* These things hast thou done, and I kept silence, I did not presently come forth to punish thee, to execute my judgements on thee. And vwhat vwas the fruit of it? VVhat conceit did this

this forbearance of God vwork in those
that were guilty? *Thou thought'st I was al-* Scelerum
together such a one as thy selfe; that is, that patronus
I was one who liked and approved of thy
doings: thou thought'st thou didst not a-
misse, because I did not punish. Here you
see God was wronged by forbearing, and
not executing judgement upon offenders:
And there was no vway for God to clear
himselfe, to hold up his great Name, but
this way, to make them know what they
had done, and therefore it followes: *I will*
set thy sins in order before thine eyes. Oh!
consider this, yee that forget *G O D*, left,
&c. So you see, God doth punish offend-
ers, to hold up his great Name, and there
is no other way to hold up the Name of
God, the purity and holinesse of God, but
by punishment of offenders; You come
to the Sacrament, and you profane this
Ordinance, God hath threatned death and
damnation to every unworthy Receiver.
Why, but you know God doth not execute
sentence speedily on you, and therefore
you think you do not offend; sure God is
pleased with it, And therefore God to up-
hold his Name, the purity of his *Ordinance*,
and make you know what you have done,
doth sanctifie himselfe upon those vwho
do

do not sanctifie him in this Ordinance ; sometimes in afflicting visible and corporall judgements on offenders , as you see in the *Ceremonies* ; always invisible and spirituall judgements for the present, and eternall judgement , if you do not repent. And this you see God doth to hold up his Name, vvhich otherwise vveould be polluted by men. As in nature for preseruation of the whole, particulars perish : It's better one perish, then unity it selfe : So here for the preservation of the glory of God, (which is worth ten thousand of our lives and souls, as the people said to *David*) God doth inflict punishments upon offenders. And there is no other way to preserve or make whole, & repair the honour, glory of God, &c. Men that will not learn by the Word, must be taught by works ; if the Word will not prevail with you, to forbear the prophanation of his *Ordinances* , then his works come in. If you will be so sensuall & brutish, that you will see nothing to be sin, but what you feel to be sin in God's hand upon you, you shall feel blowes enough ; *A rod is for the back of a fool*. Take this with you, whatever you will not learn by faith, you shall be taught by sense. God makes men feel those things to be evil by sense, which

which by faith, they would not believe to be evil. When the Word will not prevail with men to forbear prophanation of any Ordinance, or any sin : then from *Word* he goes to works, layes afflictions, judgements, punishments on men : and happy it is, if the works bring men again to the Word, when *Schola crucis* is *Schola lucis*, when Gods house of correction is a School of instruction : so saith David, *Blessed is the man whom thou chastisest, and teachest in thy Law.* It was so you see with the *Corinthians*, the Word did not prevail ; God goes to his works, inflicts punishments on them, sicknesse, weakness, death, and then he comes to the Word again : *For this cause many are sick* : and no doubt, but word upon works, was more prevalent with them; then when it went alone.

Reason 6 To declare his hatred against Reason. 6, sin : God hates all sin ; and the nearer a sin comes to God, the more he hates it. Now this is neer him, you dishonour his Name ; his Ordinances are precious, they are his Name, and therefore God will not hold such guiltlesse, &c, Thus you see I have shewed you, that God will sanctifie himself upon all those who do not sanctifie him in an *Ordinance* : And I have shewed you the grounds

Use 1. Oh ! then take heed thou vwho
art a prophane person, a swearer, a Drunk-
ard, and forbeare , lest God make this true
of thee this day , and raise his glory out of
thy ruines. Thou wilt not be warned by
the Word, look for works ; thou whom the
examples of others vwill not make to be-
vvare, take heed ; lest God do here make
thee an example. It was the third Captains
vvisdome in the 2 Kings. 1. 13, 14. vwho
vwhen hee saw Gods visible judgements up-
on the two former Captains, he takes warn-
ing thereby, and avoids their sins : so you
that are prophane, when you see and hear
what God hath threatned against prophane-
ners of this Ordinance, and what fearefull
judgements God hath executed upon all un-
worthy receivers, which are all Christlesse :
all gracelesse persons. Oh ! beware of com-
ing hither in thy sins, Gods Word is true ;
As what he promiseth , is sure to come to
pass , so what ever hee threatens. And
though he prolong and defer the time
of execution, yet your damnation sleepeth
not, as Peter saith, 2 Pet. 3. 7, 8, 9, Verses.
It shall surely come. If God should threaten
to strike dead every unworthy receiver,
you

you wwould be afraid to come, and how would it make the best of us to look about us, whether we are worthy Receivers or not? But alas, what is this threatening in comparison of the other, you eat and drink damnation to your selves? This is as faire above the other, as a temporal is below an eternall; A punishment upon the body, below the everlasting wrath of God, and punishment of your souls. Better you were struck dead here, then reserved for everlasting death hereafter. Thy body escapes here, (and yet I cannot assure thee of that,) others, who were Gods own people, were struck with death and sickness, and I cannot assure thee that God will not destroy thee with the bread in thy mouth, as he did the *Israelites* with the *Quails* in theirs; God hath threatened, and we know not whether he will execute yea, or no: God said, *I will not hold him guiltlesse, this takes my Name in vain*. Examples wee have; but other examples are worn out; who knows whether he will not give fresh examples, and deal by thee as he did by *Nadab* and *Abihu* in the Text, even in the face of the whole Congregation, destroy thee with fire from Heaven? that all may fear, thou wentst with them, but from fire,

*Quorum
ultio repo-
nitur in
futurum.*

to fire, from destruction by fire, to prefer-
vance in fire ; from temporall to eternall
burnings. But suppose that God should
forbeare his stroke now, yet it is certain to
come, And wo be to them, whose venge-
ance is reserved for another day. Ah, it will
come then with a witnesse, then with load-
enough, when the guilt of all thy prophana-
tions of this glorious *Ordinance* come toge-
ther ; and therefore beware, beware as thou
lovest thy body, nay, thy soul, and that for
ever, beware of unworthy partaking, &c.

Use 2 If so, Oh ! then look to it, you
vwho goe on in a vway of prophanation of
Gods Ordinances. God hath said, he vwill
bee sanctified of them who draw neer to
him. And dost thou believe this ? Is it
true, or is it false ? I know thou darest not
but lay this is truth, God himself speaks it,
Well then, this being a truth, What mayest
thou expect who art a prophanner of his Or-
dinances ? And to all thy prophanations,
as it was said of *Herod*, Hee added this,
that he cast *John* into prison, so you add this
to all the rest, the prophanation of this Or-
dinance of the Lords Supper. Oh ! this is a
sinne, for vwhich God vwill not bear with thee.
If God vwill not beare vwith his
owne people, the *Corinthians*, who yes had
grace,

grace, vvere habitually disposed, were justified, sanctified, and wanted onely actual preparation and disposition in the Ordinance, how shall hee bear with thee, thou prophane person, gracelesse person? if God deal thus with the *green* tree, vwhat shall become of the *dry* tree? If God deal thus with his owne, what shall become of thee? If thus with the *bearing*, vwhat shall become of the *barren* tree? If judgement begin at the house of God, vwhere shall the wicked and sinners appear? Answer me that if thou canst. If God will be *sanctified* upon his *sanctified* ones, vwhat of thee? If God doth punish the *uant* of *circumstances*, what will be do to thee who wantest the *substance*, the main requisite? But it may be thou thinkst there is no such matter, these are but bug-bears, &c. For thy part, thou hast come hither, and gone home, and found no hurt. And hast thou so? Bless not thy self in that, there is the more behind. A black and dismall *shower* of *wrath* is sure to fall upon thee one day. This is *true*, God will be sanctified of them that come nigh him. And this is *true* also, He who eats and drinks unworthily, is made guilty of the body and blood of Christ: nay, he eats and drinks damnation to himselfe. And this

is as true, hee vwho eats and drinks in a Christlesse condition, eats and drinks un-
worthily. And vwhat dost thou think will
be the consequence of such a sin? Instead of
a drinker, thou becomest a seder of the
blood of Christ, as *Tudas*, as *Pilate*, as *He-
red*. Look upon the *Jewes*, and see what it
is to be guilty of the body and blood of
Christ. It is the heaviest curse in the world,
to be guilty of that blood vwhich should
save you, pardon you: shall that vwhich
should be a blood of pardon, become a
blood of guilt? Oh! vwhat is it to be guilty
of that blood, that should take away guilt?
if thou wert guilty of all the sins of men on
earth, and damn'd in hell, the blood of Christ
could pardon thee, and take of that guilt.
But what shall take off the guilt of that
that should take off guilt? Oh! see what a sin
it is; and in the fear of God, add not this
to all your sins, to all your swearings, your
profanations, drunkennesse; add not this
to all, to be guilty of the body and blood
of Christ; assure your selves, God will not
care for your bodies, vwho have no regard
to the body of his Son; shall your blood
be esteemed, vwhen the blood of Christ is
contemned? shall your *lives* be priz'd, when
the *death* of his Son is slighted; Nay,
when

when you by this sin shall crucifie Christ again? judge that.

Use 3 Well then if the sin be so great, and the punishment vwhich God hath threatned be so terrible, what care ought we to have, that vve do not profane this Ordinance? and what care to *look back* into our lives, and see whether we have not profaned this Ordinance? The one, to *prevent sinne* not committed, and so to *prevent wrath*, the other to *repent* of sinne committed, and so to *turn away wrath*. But you will say, how shal I know whether I have profaned this Ordinance? For the answer of which, I refer you to vwhat I have said in the second *Doctrine* (vwhere I put the triall upon these three Generals. 1 The observing Gods order. 2 Gods Rules. 3 Gods ends) I shall now add three more to help to discover whether you have bin profaners of this Ordinance, yea, or no.

1 VVhen the *Sacraments* vwork no further good upon thee, thou hast profaned this Ordinance, I have told you, the *Sacraments* are not idle, empty things, but *operative*, and efficacious towards them vwho are vworthy receivers. Christ cannot be fed on; but he must *nourish* the soul, a man may feed upon other *meats* and get no nourishment,

but hee who feeds on this hee findes small strength and nourishment. Now then, when men come hither, and return as empty as they came, as vile as before, there is no fruit can be seen in their lives and conversations ; here a man may suspect the ordinance is profaned. When men were filthy, and are filthy still, swearers, and are so still, drunkards, and remain so still ; this is an evident demonstration thou hast been a profaner of this Ordinance. Indeed Gods people do not ever get the good they expect, never get the good they desire : But yet some good is gotten, some more strength of grace, some more working out of lust, although for the present they cannot apprehend it. But the other now, they get none, they come gracelesse hither, and go gracelesse away : and it must needs be so, this is no Ordinance for the working of grace in gracelesse persons, but for the nourishing of grace in those whom God hath wrought grace in, as I have shewed at large.

So that is the first, when we get no good.

2 When a man is worse after then before, this is an evident sign he hath profaned this Ordinance. When a man is strengthened in a state of sin, returnes with more

violence

violence to any particular sinne ; as you see
Judas, the Devill entred into him, he took
fuller and stronger possession of him ; and
you shall see this to be the ordinary fruit of
profanation of this ordinance, men wax worse
and yworse, proceeding from evill to evill.
It may be, vwhen first they came to re-
ceive, they were fearfull ; for there is some
naturall tendernesse of conscience in men,
and they are afraid to come to so great an
Ordinance, vwithout some kinde of prepa-
ration ; and therefore it may be they did
catch up a book the day before, and say a
Prayer more, carry themselves demurely :
But afterwards, when men are grown up in
the prophanation of this Ordinance, they
can look upon all the threats, upon all the
judgements denounced against them in this
Ordinance, and never starr at them, never
tremble. And what is the reason they trem-
bled before, and do not now ? their condi-
tion is never the better, it may be far worse.
Why, here is the reason, the custome of
prophanation of this Ordinance hath har-
dened them in their way, they now feare no-
thing, their heart is fortified. They have sin-
ned away those common principles, that na-
turall tendernesse, that was once in them ; Sin
is an eating thing, it eats out the very heart

of every thing which is good in men. A man may not onely sinne away his morall principles, but he may sinne away the very principles of nature. Sin will never leave till it hath made all as vile as it selfe, Rom. 26.27. When men live in the prophanation of this Ordinance, they vvox vvorste and worse. That man *runs* violently on in sinne, vwho *sets out* from the prophanation of Gods Ordinances, because he *runs* with the *Devils strength*; Satan hath filled his heart with more mischiefe. As the *Saints* do run more *actively* in the vways of God after, so the wicked more *violently* in a vway of sin. The prophanation of this Ordinance doth strengthen men to further sin; either as, 1 Our sin doth dispose a man to another, helps the birth of another.

2 Nay, and one sinne doth strengthen a man to the commission of another. As one duty of godlinesse doth *dispose* and enable to the performance of another: So one sin doth *dispose* and strengthens to the commission of another. The sinne of unworthy eating, doth strengthen to more sinne; Such a man, he gets more heart to sinne: hee that dares break thorow threatnings here to sinne, vwill not stick to doe it in other cases. It causes God to give us up to

to blindnesse of minde, hardnesse of heart,
etc. Which gives Satan further foot-
ing in mens hearts, to egge them on to
all manner of wickednesse. You see it in
Iudas; and therefore if thou finde thy
selfe worse in life and conversation, there's
a manifest signe thou hast prophane this
Ordinance.

3. When a man feeds upon nothing but the ^{Signe of} outward element, the Bread and Wine, prophana-
tion.
and not upon Christ in the promise, he pro-
phanes this Ordinance. If thou feedest
not upon *panem Christum*, as vwell as pa-
nem Christi, the *Bread* which is the Lord,
as vwell as the *Bread* of the Lord, thou pro-
phanest this Ordinance. A man may eat
Bread, and drink Wine in an ordinary way,
and not sinne; but he who eats Bread, and
drinks Wine in the way of an Ordinance,
and doth not feed upon Christ himselfe,
he is a prophaner of this Ordinance. Now
thou canst not feed upon Christ in a *Sa-
crament*, till thou have fed on Christ in a
promise; thou canst not feed upon Christ
Sacramentally, till thou first feed upon
Christ *Spiritually*. And hast thou ever
fed upon Christ in the promise? Did ever
God discover sinne to thee, and humble thy
soul for it? Did ever G O D reveale
Christ

Christ to thee, and bring thy heart to close with him: then thou hast fed on Christ, and mayest come. But hee who never fed on Christ spirituall, can never taste him sacramentally. Thou hast no organ, no rys of faith to see Christ here; nor no ~~mark~~^{mark} of faith to taste him here; no ~~life~~^{life} to desire him, and therefore canst not feed on him. And hee vwho doth not feed upon Christ here, is a prophane of this Ordinance. A man may feed upon Christ, and never taste of the Bread and Wine, and yet have the same benefits. Job 6. 53. a place in which is spoken of the spirituall feeding on Christ out of the use of the Sacrament. But a man can not feed upon the Bread and Wine, and not feed upon Christ, but he prophanes this Ordinance; Christ ~~without these~~ may be fed upon, but ~~not these~~ without Christ. If thy ~~body~~^{body} feed on these, and thy ~~soul~~^{soul} doth not feed on Christ, thou art a prophane of this Ordinance. Well then, to summe up all in this; Would you know whether you have prophaned this Ordinance?

Recapitu-
lation.

1. See if you have observed Gods order, &c. If thou hast not observed Gods order, that thou comest hither in a Christlesse, gracelesse condition, unjustified, unsanctified, wantest thou faise, wantest thou repentance?

ance? wantest thou hunger & thirst? wantest thou knowledge? thou art a prophaner of it. And alas, of that little triall I have had in this last *matter*, viz. *knowledge*, I have found great *Want*. You vwould admire if I should tell you the sensles answers I have had; I speak not of all, there are some who are but green in years, yet are ripe in knowledge; but yet many who are grave in years, extreme ignorant: Aske them vwhat a *Sacrament* is? they cannot tell; ask them for what end they come to the *Sacrament*? they tell me to nourish their bodies; what God requires? they know not; and such answers, that a man might have as much *comfort* to give the *Sacrament* of the Lords Supper to a child, as to such ignorant creatures, I am sure there is less sinne in one, then the other, and there is not much more knowledge. It is true indeed, if a man had never so much *knowledge*, if hee could tell me as much as any in the world, of the nature of God, of Christ, of the *Sacraments*, &c. yet vwithout *Grace*, this vwould not make him a *worthy Receiver*. The *Devill* knowes more then most men, for the speculative part; yet vwhat is hee the better for that? But yet if a man be ignorant, he must needs be a prophaner of the *Ordinance*. A man
may

may have knowledge, and yet not have Grace, but if he have no knowledge he is certainly gracelesse. So the Wise man saith, *Without knowledge, the minde is not good.* VVe have a prophane Proverb, *He that made us, save us.* But God answers that, in, *Isaiah 27. 11.* *Yee are a people of no understanding; therefore he that made you, will not save you, and he that formed you, will shew no mercy on you.* And he threatens, *2 Thes. 1. 8.* *To come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of Christ.* And therefore beware you who are ignorant persons, of coming, you will prophane this *Ordinance:* and you who are gracelesse persons, though you should know as much as all the men in the world, come not here; if thou do, thou breakest Gods order, and so profanest this *Ordinance.* *2 If you have not observed Gods rules, examined your selves, and excited and stirred up your Graces.*

3 If you have not observed Gods ends, &c, you will be profaners of this Ordinance of God. And me thinks this should terrifie you vwho are prophane persons; sure thou hast *reason* in thee, though thou wantest *grace:* Dost thou hear what God saith, *Hee will be sanctified of them that*

that come nigh him? Hast thou not read, he that eats and drinks unworthily, is made guilty of the body and blood of Christ? Doth not God say, *Whoever eats and drinks unworthily, eats and drinks damnation to himself?* and have not I cleared to thee, that all Christlesse, gracielesse persons are unworthy Receivers? And yet wylt thou come? Beware; lest God shew some visible judgement on thee; Beware, lest God teach thee by works, who wylt not learn by word; See what befell *Nadab* and *Abihu* here, because they did not sanctifie God; Read what befell the *Corinthians*: read what befell the man in the *Gospel*, who came without his wedding garment; *Take him hence, and cast him into outer darkness, &c.* Let former examples move thee, lest God make thee an example. Think, God is the same God still, his Glory as deare to him, his Ordinances as precious: As hee is the same towards the Saints in the ways of mercy, so thou mayest expect him the same to thee in the wayes of Judgement; And if this move thee not, if this wyl not perswade vwith thee to forbear, I wash my hands of the guylt of the blood of thy soul, I have given thee wvarning, and thy blood is upon

Lege ex-
emplum, ne
exemplum
fias.

upon thine owne head : and I wvish the
guilt of the blood of Christ , be not up-
on thee too. Let mee then beseech you,
in the bowels of love and compassion,
as you love your soules , as you love
your bodies ; as you wvould not be guilty
of your owne blood : Nay, as you wvould
not be guilty of the blood of Christ ; as
you wvould not eat and drink damnation to
your selves ; as you wvould not provoke
God to break in upon you, and inflict his
severe judgements on you, come not here :
Come not here, thou ignorant person, thou
gracelesse, thou Christlesse person , thou
fearer, thou drunkard, thou covetous per-
son ; Nay, come not here : whoever you
are, who are servants to any lust; who live
in any known sin, lest God make this good
upon thee, which I have preached to thee ;
That because thou dost not sanctifie God
in this Ordinance , he wvill sanctifie himself
on thee, because thou dost not glorifie him,
hee will raise his glory out of thy ruines.
But whilst I speak thus sadly to the bad,
let me not be a ferroure to the good. I would
not break the bruised Reed, nor quench the
smoaking Flax : As I would not give en-
couragement to gracelesse persons , so I
wvould not discourage the least wvork of
grace :

grace in any : As I would not cherish any false fire, unsound work ; so I would not quench any spark of Gods kindling ; hast thou some work of God upon thy spirit ? hath God discovered to thee sin and miserie ? hath hee humbled thee for it ? hath God revealed Christ to thee , stirred thy heart with desires after him , that riches vwithout Christ, relations , comforts the world without Christ will not satisfie thee ? all these are like a Feast vwithout an appetite , a Paradise without a tree of Life, too low either for thee to feed upon, or to finde comfort and satisfaction in them ; dost thou seek after Christ, pursue Christ ? dost thou cast thy selfe in his arms to save, at his feet to serve ? Why, such I would invite ; *Ho, every one that thirsteth, come to the waters;* here close with Christ , feed on Christ ; and to such I would say ; Christ is properly and truly food for your souls ; and feeding on him, your souls shall live, in grace here, in glory hereafter.

1Sa 55. 1.

FINIS.

